THE IDENTITY OF THE CHURCH AND ITS SERVICE TO THE WHOLE HUMAN BEING

Third and final consultation

Arusha 1976

THE IDENTITY OF THE CHURCH

AND ITS SERVICE TO THE WHOLE HUMAN BEING

Report on the Third and Final International Consultation
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P R E F A C E

The book contains all documents related to the third and final international consultation on "The Identity of the Church and its Service to the Whole Human Being." This study was started in 1973 under the sponsorship of the Commission and Department of Studies of the Lutheran World Federation. Since then 46 member churches have participated in 35 study projects, mostly self-studies. The reports of these studies were presented in draft form for this consultation and will be published in early 1977. The first two international consultations were held in Addis Ababa in 1974 and in Bossey in 1975. Documentation on these conferences is also available. Finally an international team has written a book on this study process which will be published in early 1977 as well.

The Conference was organised in three parts (after the introductions):

PART I Group meetings according to clusters of similar study concerns.

PART II The five main common issues emerging from the studies.

PART III The final report.

I express my sincere thanks to all who have contributed to this consultation. A special thanks to my colleagues Gerd Decke, Inge Klaas Marilynn Geiger, and Dorothea Millwood who have helped editing and producing this volume.

November 18, 1976 Ulrich Duchrow

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3. INTRODUCTIONS

3.1 GENERAL INTRODUCTION

by Ulrich Duchrow

Dear Friends,

It is a great joy for me to welcome you on behalf of the Commission and Department of Studies to this final consultation. It is a privilege for us to meet in Tanzania, host country of the LWF Assembly next year, because so many from this and other African countries with LWF member churches participated in the Ecclesiology Study.

This is a special type of consultation. Normally, people just come together once for an international consultation. They have to start from scratch. They come together more or less as individuals. They have to accomplish everything in the short time they are together. Most of us, on the contrary, have been together already for about three years. Those of us who have not met during the previous two consultations are all involved in a study process within our own churches, which have participated in the international sharing of the studies on "The Identity of the Church".

This is a unique chance. We can build on what has been studied before, and we have the necessary mutual trust and confidence to be open, frank, and, therefore, helpful to each other. Let us use this chance not only to do a concentrated and good piece of work , but also to further the cooperation and spiritual sharing between our churches in their witness.

In my introduction, I would like to highlight some of the strategic questions which relate to the third stage of our studies and specifically to this consultation, which is concentrating on strategy after the stages of description and critical analysis.

The goal of the self-studies in the various churches has been to discover together what their identity in Jesus Christ is, signifies and calls them to, and to find the best ways to serve the whole human being, taking into account the concrete struggles in their respective countries. This means: the goal of this three-year study process was not to produce a paper or a book, but to find ways for implementation of new insights into the life of our churches.

We said that the first stage was descriptive, the second stage was analytical and the third is to be strategic. What does this mean? How do we focus on this in the consultation and how can we best help each other at this crucial point in our common efforts?

1. THE BIBLICAL GROUND

You remember from the Bossey conference last year or from the documentation of that conference that nearly all the various studies as well as the participants together came up with very critical and self-critical results regarding the analysis of their churches faith, practice and organisational set-up and behaviour. Especially when we compared what Luther regarded as the richness of the marks of the church with the reality of our churches, we found that we are *not* doing and *not* living out the good will of God. How do we proceed from here? How do we avoid resignation and defensiveness and hardening of hearts and structures? Let us listen to the first letter of John, Chapters 1:4 - 2:6 to guide our reflection.

This chapter has a lot to say to our questions in this consultation, it seems to me. First, we are not asked to be absolutely perfect or else to give up. But we are asked to confess our sins and to receive forgiveness in order to enter more fully into the power and implementation of love. This means that first of all we have to give up the Pharisaic self-understanding that the church is in itself better than the world. On the contrary, it is better and a place of betterment only if it confesses its sins and if it has cleansed itself through the love of God.

Secondly, this means that self-critical analysis must not be undertaken as an accusation againstour churches. To do this would be wrong not only for tactical but first of all for theological reasons. Tactically speaking, the churches would simply not listen but would become even more defensive. Theologically speaking, as we said already in Bossey, the law kills, the gospel makes alive. God's will in the form of the gospel does not kill but asks for our confession of sins in order to creatively renew us through the spirit of love.

This might even have consequences for the way we draw up the report of this consultation. As we are now moving towards the implementation stage in our churches, the analysis we tried to make might now have to take the form of a confession of sins and, of course, where appropriate, also the form of thanksgiving, if we have found something to acknowledge with praise. Why should we always have only dry reports coming out of a Christian conference?

Thirdly, this text does away with the wrong alternatives found in our churches, namely either preaching cheap grace without any implications for life or being legalistic. Where constant confession of sins and receiving of forgiveness is part of letting the spirit create more light, love and concrete betterment among us, there is neither cheap grace nor cheap despair and resignation. Even more, John is saying that this leads to fuller joy. Law and gospel meet in the right way where the painful and threatening insight into our own inadequacies is transformed into the joy of repentance and renewal. This repentance is joy because it opens up courage to face the future. Chief Gatsha Buthelezi of South Africa said at the beginning of this year: "I have observed that whites do not think of the future. The future they are creating is too terrible to think about." Repentance and forgiveness make us free to think about and to create a future which is congenial to human life because it creates love.

2. SOME STRATEGIC QUESTIONS

Let me, on the basis of this Biblical meditation, point out three areas of questions for the specific purpose of our ecclesiology studies and this consultation.

To begin with, we are accustomed as a rule to think about repentance and conversion only in individual terms. Yet in our studies we are dealing not only with the identity and service of individual Christians but with the corporate body of the church as a whole and the particular churches around the world. How do we apply repentance, conversion and renewal to corporate bodies and structures within the church and indirectly even in society?

This question is all the more urgent as, historically, in many places of the world the concept of conversion has been monopolized by a certain kind of pietism that has lost the concern for the whole human being including community relationships and structures. A central question, therefore, is how the Pietist movements within and outside the churches can rediscover anew the concern for the personal *and* the structural conversion to Jesus Christ and service to the whole human being.

It is very interesting to observe how powerfully some participating churches that came from a pietistic background have rediscovered the ecclesial, social and political implications of their converted existence. I am thinking for example of the Mekane Yesus Church in Ethiopia or the black churches in Namibia.

It will be most difficult for rich churches as well as rich classes and countries to achieve holistic conversion, as we know from the New Testament (cf. Mark 10: 17-27). However, Jesus did convert Zacchaeus, including his unjust economic practices, which should give us hope but also the frankness to name the problem openly. For, if this is done in a spirit of confession and forgiveness, we might go forward by several concrete steps, as several of our study reports have already indicated.

This brings me to another point. Experience seems to show that repentance and renewal often come about in crisis situations. This, of course, is an ambivalent phenomenon. Does it mean that the church wakes up only if and when there is turmoil, changes and crises in society? Does the church in this respect as well behave and act like the mirror and not like the salt of society? How and where could it be otherwise? In other words, is it possible also for a corporate body, not only for individual Christians and groups, to act prophetically? What would this mean institutionally for a given church? Would it mean e.g. that the church, in principle, needs to make more room for innovative groups?

There is yet another ambivalence in the apparent importance of crises. Crises also tend to close people and churches. E.g. if a group of privileged people is threatened by a crisis, it tends to become more and more defensive and protective. You can see this happen in white churches in South Africa, but in the West, too, when the question of worldwide distribution of power and resources is raised. What would be the strategies that could help us in such situations to see the opportunities of the crisis rather than the threats?

In this connection, a further question of strategy, it seems to me, is the communication of positive examples. Critical analysis *alone* is threatening, but showing possible alternatives opens up and gives courage. Good examples are incarnated gospel. The consultation could do a great service to our churches by telling the stories of how changes became possible and what kinds of blessings were experienced. This does not mean that what is needed are success stories. On the contrary, an honest record of helpful examples would point out and admit the failures. These examples, moreover, would include confession of sins, thanks for forgiveness and thanks for steps of improvement.

Finally, one of the basic questions raised in Bossey last year seems to be especially difficult to deal with. Is it at all possible that positive steps taken in the community of the church can have an impact on the big social, economic and political institutions? One thing is clear: the church has no credibility in speaking to the outside world unless it lives, in practice and as an institution, what it preaches. However, this does not yet answer the question of how the existence, witness and service of the church can best be understood and practised so as to make a valuable contribution to the systems of society and not only to the individuals living within these systems.

Finally, I hope that our whole consultation, despite the many burning and unsolved questions, may take place in the spirit of John "that your joy may be full".

* * * *

3.2 INTRODUCTION OF THE MAIN ISSUES

- Summary of Karl Hertz's Remarks -

The Commission on Studies had called an international team of five persons under the leadership of its own chairman, Dr. Karl Hertz, with the assignment to review, summarize and interpret the study process on "The Identity of the Church and its Service to the Whole Human Being". The team working in Bossey, Switzerland, from July to September 1976, analysed the reports from the participating churches and found out that basically four issues emerged as being crucial for all studies. It was suggested that these four issues plus the issue of "Identity, Wholeness and the Unity of the Church" serve as points of concentration also for the final International Consultation.

I. Dependency

Many churches in Africa, Asia and Latin America have raised the dependency issue, because the life of their own church directly or indirectly to a high degree is determined by outside factors. These could be overseas mission boards, churches in the rich part of the world, or international organizations. The socio-economic relationship between the rich and the impoverished regions so affects the churches that it is a key factor in international church cooperation. Unfortunately, none of the North Atlantic churches, except one part of the study group from the U.S.A., have done any self-studies on issues related to the dependency questions.

Dependency includes different aspects as raised by various self-studies:

- financial dependency
- dependency in personnel
- dependency in the decision-making processes
- dependency on foreign piety, liturgy and theology.

What do these aspects of dependency mean for the identity and service of the church and how can the related problems be overcome?

II. Adaptation

The second concept by which the self-study materials can be organized and interpreted is that of adaptation. The studies refer to this relationship as e.g. the problem of adjustment or entrenchment, of contextualization and indigenization, or of critical solidarity. The problem of adaptation cannot be completely separated from those of dependency, internal life and work, or mission and service. The church's pattern of adaptation is deeply affected by the kinds of dependencies which make possible its existence.

The perplexities of adaptation are nothing new to the church. From its earliest times it has been called to be "in but not of the world" (John 17:16), a "salt that has not lost its savor" (Matthew 5:13), a church obedient to the authorities (Romans 13), but obedient to God rather than to men (Acts 5:29),etc.

Adaptation identifies the problem of the relationship between church and society, especially as it refers to the effect of social environment on the church. There seem to be three kinds of adaptation:

- With assimilation, church values, practices and institutional structures are assimilated to those of its social environment. It becomes identified with its surrounding culture.
- Estrangement occurs when the church exists completely apart from its social environment.
- In engagement, which represents a normative as well as prescriptive pattern, the church maintains an independent status so that it can act on its own and also grapple with its environment. It is the practical expression of the kind of critical involvement mandated by the New Testament writings.

Within these three patterns of adaptation, one must also make a distinction between latent and manifest function. To a great extent the kind of self-studies undertaken here, to the extent they use social science methods, are an attempt to bring into consciousness the latent functions so they can be critiqued in the light of theological and ecclesiological values.

III. Proclamation: The Whole Gospel for the Whole Human Being

This issue of proclaiming the whole gospel to the whole human being was in the center of the studies following especially African churches, which had raised this question earlier (cf. e.g. the letter of the Mekane Yesus Church Ethiopia on "Proclamation and Human Development"). This issue includes the entire range of concerns from evangelism to social justice and political participation.

Proclamation is used as a comprehensive term that describes all the activities of the church by which the good news of God's saving action in Jesus Christ is brought to humankind. Thus, the artificial division between spiritual and physical needs is being called into question.

Main questions in this context are:

- What kind of an action is proclamation?
- How are proclamation and the church related?
- How are faith and action related?
- What is the locus of authority in the church?
- Is partisanship a possible option for the church?

IV. Participation in the Internal Life and Work of the Churches

This question was in the center of the Cluster II studies on identity and service of the church with regard to women and youth participation in church and society. But this question proved to be crucial also for the Cluster I studies on "The Identity and Resources of the Church". Hierarchical structures produce consumers but do not mobilize potentials or even allow them to develop.

It seems that early church and Reformation breakthroughs which allow for full participation of all baptized members of the church, have been weakened or even perverted by cultural influences in the life of the churches. In this sense, the question relates back to the issues of dependency, adaptation and wholeness of proclamation.

V. Identity, Wholeness and the Unity of the Church

Although only one study explicitly chose to work on the basic theme as it relates to the question of the unity of the church and ecumenism, other studies also deal implicitly with this aspect. Moreover, the previous international consultations worked out the basic character of the ecumenical dimension of the identity and service of the church.

The very concept of identity is a relational one. Identity can only be determined in relationships. Moreover, when the Nicene Creed speaks of the One, Holy, Catholic, Apostolic Church, the aspect of unity appears in all four of these classical marks of the church.

4. BIBLICAL THESES - IN CHRIST A NEW COMMUNITY

by Günter Krusche

This is the theme of the Sixth Assembly of the Lutheran World Federation, which is to convene next July in Dar-es-Salaam (Tanzania). The theme has been formulated in answer to the highly topical question: "How are we to establish a new community?" This is an essential question in a world ruled by division and dissension. Man was created a social being and can only survive among his fellow creatures. We are all dependent upon our neighbors. "It is not good that the man should be alone" (Genesis 2:18). This does not apply solely to the relationship between the sexes. We cannot survive in isolation. We cannot develop as individuals for ourselves alone. This ancient longing of mankind for a truly human world is expressed in the younger generation's quest for new forms of community. Our world, however, is still ruled by divisions.

The Bible gives profound significance to the division among men. It knows that men will never be reconciled so long as "sin", i.e. separation from God, exists. The disruption of human relations is due to the disruption of our relations with God. Early Yahvistic history, which begins with the narrative of the creation and fall of man (Genesis 2:4 - 3:24), portrays man's revolt against God as the disintegration of the human community. Sin causes the disease and death of the human community. Death comes as total separation, final solitude. Even the relationship between the sexes degenerates from mutual devotion and loving union to a ruler/subject relation. In the following generation (Cain and Abel) the disintegration of the community proceeds further and ends in fratricide: "Am I my brother's keeper?" (Genesis 4:9). The early history concludes with the building of the Tower of Babel (Genesis 11). Man's attempt to dominate the world by means of the most advanced technology ends in the total collapse of humanity. The world of men is rent asunder. They can no longer understand one another. From this time on human history has been governed by discord. The Bible tells us that sin against God is the chief reason for the collapse of human relations. Tyranny and the lust for power are the roots of human suffering.

However, in Christ God made a new beginning. Christ has bridged the chasm separating us from God, made peace and established a new community among men. Jesus did not deny the sinners of his time, the fringe members of society, a place in his community, and in this way he provided a model for a new community. No one need be excluded from community with God. Wherever the message of God's love and generosity is preached, forces of love are liberated. The gospel promotes a sense of community. New harmony instead of discord is one of the effects of the good tidings. For this reason Jesus began his public life with the calling of disciples. For this purpose congregations were formed soon after his resurrection: churches in Jerusalem, in Corinth, in Rome and all over the world, proclaiming and acknowledging him. This is why there is a worldwide Church. Christian faith can only be practised in community. Paul writes his letters to Christians who lived together in congregations. Thus he calls the churches in Judea "Churches in Christ" (I Thess. 2:14; Gal. 1:22). In like manner he addresses the churches in Corinth (I Cor.1:1ff). and in Philippi (Phil. 1:1). Because they are "in Christ" they are churches. Their being in Christ is the basis of their being as churches. Thus are the "many" one body in Christ (Rom. 12:5), and though there are "many parts"

they are "yet one body" (I Cor. 12:20). In these churches the traditional distinctions and divisions have lost their power. They are not simply abolished; they are just no longer valid. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus" (Gal. 3:28). This means that everyone is welcomed into this community just as he is; he does not have to have made some thing of himself or be particularly important. Freedom in Christ does not admit of the subjection of Christians to the "yoke of slavery". By this is meant the precept of works, which requires man to justify or even to earn his right to existence and life by works. It is possible for "strong" and "weak" to welcome each other (Rom. 15:7). Reconciliation with God enables men to overcome the divisions among themselves. The new Kingdom of God is already with us in the spirit of reconciliation. "Therefore if any one is in Christ, he is a new creation" (II Cor. 5:17). The new creation, the Kingdom of God, is not governed by dissension but by the cross, raised in reconciliation. The cross has become the symbol of peace in a divided world. The New Testament never wearies of declaring that to be in Christ is to love. For "Christ is the end of the law" (Rom. 10:4), and "Love is the fulfilling of the law" (Rom. 13:10). Faith works through love (Gal. 5:6). Faith and love belong together as do Christ and the new community.

However, the community of Jesus does not exist for itself alone. Its vocation is to provide a model and example of new community. Our experience certainly shows us that we are still far removed from exemplary community. The new community still remains a hope even among ourselves; "For we live in the penultimate and believe the ultimate" (Dietrich Bonhoeffer). But this hope is no distant goal. It is near us, because Christ is near us. The Spirit of Pentecost inspires the Church of Jesus. It creates understanding among divided peoples and nations. It enables us to understand one another, even though we may speak different languages and come from different social backgrounds. When we celebrate our union with Christ in Holy Communion, the spirit of community grows within us. In the case of the church in Corinth, meeting together for the Lord's Supper, Paul makes it clear that sacramental Communion also has a corresponding social significance (I Cor. 11). The Body of Christ may not be divided. Let us make the feast of Pentecost an occasion to consider the tensions and conflicts which still divide us: in the congregations, in the churches, in world Christianity. Let us not resign ourselves to these divisions, any more than we should resign ourselves to the classification of mankind by race and class, rich and poor, rulers and subjects. We must admit that even we, as Christians, are still bound by the power of the past and thus by the spirit of dissension. There are still Christians (and churches), who acquiesce in apartheid, the division of mankind into black and white, as if Christ had not died on the cross for everyone. We ourselves act against the new community, unless we make the effort to come together and be reconciled with one another, in spite of the differences and tensions, whose power in our congregations is often greater than the new community.

The church, like divided humanity, still suffers from dissension, but with this difference: we are not satisfied to accept a divided world. As a church of open frontiers, a church "for others", we are in the service of the new community. Christ has shown us the way; his love, defying all frontiers, has taken the first step. Imitating him, we can take further steps: steps of love, of reconciliation, of cooperation. In this way, we experience the sustaining community of Christians, travelling together along the same road. One cannot be a Christian for oneself alone. Faith cannot be held without community.

(Translated from the German by Dorothy Bassam).

PART I

Meeting in Four Cluster Groups on Main Issues

5. REPORT: CLUSTER I

Identity and Wholeness in the Context of Development and Use of Resources

(Participants from Tanzania, Liberia, India, Indonesia, Hong Kong, Malaysia)

This group began by asking about the main resource issues in the churches according to the five main issues. The discussion was so lively that most of the time was spent on the first item, dependency. There was also a short discussion on adaptation. However, although no formal segment of time was given to categories three to five, many of the issues discussed did, in fact, touch on and overlap into those items. The following is an attempt to indicate some of the highlights of the discussion.

I. DEPENDENCY

There was considerable struggle with the term itself. It was suggested, for instance, that there were three kinds of dependencies, namely false dependencies, partial dependencies, and forgotten dependencies. A false dependency, for instance, would be the refusal to do evangelistic work because of the lack of a public address system. False dependencies must be rejected. A partial dependency might be the occasional use of the sacraments when the congregation should, in fact, make more complete use of them and be more dependent on them. A forgotten dependency might be the dependency of the church on the human resources of its people, often forgotten in a clergy-dominated church.

It was also suggested that "dependency" might be used to indicate bondage, while "dependence" might be used to indicate the freedom which comes with true sharing. It was suggested that perhaps dependency is not a very good term and that we should talk about sharing instead. Particularly in this context it was suggested that the word dependence could be understood as a very positive term if it carried connotations of sharing and if used in the sense of positive interdependence between immediate neighbors. However, it was finally decided that in this consultation the discussion could be facilitated if we kept to a negative use of the term dependency as indicating a relationship between unequal partners in which one partner is somehow being oppressed by the other.

We attempted to organize our discussion around issues and strategies.

1. One issue is financial dependency of the South on the North. This is true for the world economy and for trade between nations, and it is also true for the churches. Some are of the opinion that LWF structures even tend to increase this dependency. The strategy talked about included working to bring about change in the world economic structures and to bring about changes in dependency-producing policies and/or structures of the LWF. It also included such things as doing stewardship (in Tanzania, for instance) on the basis of the barter economy instead of a cash economy.

2. A somewhat opposite issue was the lack of awareness of dependence of the North on the South. A strategy might include the help of the South in the process of conscientization in the North, the use of exchange pastors from the South in congregations in the North, programs such as "Mission on

Six Continents", and the use of theological literature from the South in the seminaries of the North.

3. An issue was seen to be the general dependency of the churches on ordained pastors. Strategy included the further development of seminars for training of lay people, including women and the use of Theological Education by Extension. A specific case was mentioned. The Arcot Evangelical Lutheran Church in India has restructured its parishes into clusters of 13-15 congregations. Each congregation is served by a pastoral team of laypeople, trained by pastor-teachers who have responsibility for doing this in a cluster of congregations.

4. An issue was seen to be the "heavy" institutions introduced into the South by the North. These include medical and educational institutions, but also administrative offices and procedures which are set up in a Western style, and which have become heavy burdens for churches in the South. The strategy would be to allow national or tribal or regional administrative styles to be honored and to streamline institutions to the point where they can be handled by the churches, or else to turn such institutions over to the government.

5. An issue that appeared to be present in all churches is dependency on limited options. That is, there is a tendency to think that things can be done in perhaps one or two ways, and when both ways are impossible, it is assumed that the thing cannot be done at all. Or sometimes it is assumed that things can be done in one way only. An obvious example is in the area of liturgy. Western liturgies are often used by churches in the South because it is not seen that there are other options. But dependency on limited options cuts through the entire life and faith and practice of the churches. Strategy will finally have to include an understanding of the contextual character (the incarnational essence) of the Christian faith and life, and thus requires in some cases a radical theological adjustment. However, it is clear that in some cases some extremely creative and innovative things have been done in the use of song, dance, and drama, and in the developing of indigenous liturgies.

6. It was said that the overarching issue, the root of dependency, is fear of the cross and of suffering, in the South fear of giving up the easy route of dependency and in the North fear of giving up the easy role of donor. Strategy must include a persistent reference to Luther's Theology of the Cross, as well as encouragement to one another to go the way of the cross. A specific instance cited was the HKI (Huria Kristen Indonesia) which lived for 40 years without any outside help. But in the sixties it began to take help. In Madagascar, some church officers used to be paid by the church itself and are now paid by outside sources. It is easier, it seems, to find illustrations of not going the way of the cross than of going the way of the cross.

II. ADAPTATION

Little time was spent specifically on this item, but it was decided that the issue in general is clearly a matter of trying to avoid negative adaptation and of trying to embrace positive adaptation. Negative adaptation is modernization: it is adapting to the context uncritically; it is letting the world define the church; it is taking government money

and allowing the church to be coopted by the government; it is allowing things contrary to the Biblical witness to penetrate the Christian proclamation; it is softening the message to adapt to what people want to hear. Positive adaptation, however, is to allow the Word to become incarnate in a new time and place; it is contextualization; it is indigenization; it is the embodiment in concrete times and places of the Word of God; it is enfleshment of Christ in a specific situation.

Strategy for this issue must be to develop guidelines for indigenization without losing identity; it will require the clear vision of particularity along with universality, the non-negotiability of the name of Jesus along with the non-negotiability of the universal claim of that name; it will mean the looking for these guidelines within the context of congregational life in word and act.

from left: A.C.Kondpan, W.W. Everett, J.G. David, T.M. David

6. REPORT: CLUSTER II

Identity and Wholeness in the Context of Women-Men-Youth Relationships

(Participants from Tanzania and FRG)

I. PROBLEMS OF DEPENDENCY

1. Women are left behind as a result of traditions (conscious and unconscious). They are caught; they cannot carry out prospects for their future life.

2. Women are a problem to themselves insofar as they are dependent on the behavior in society and on the expectations of their families and neighborhood.

3. Biblical teaching has been dependent on previous traditions of the church and theology, declaring certain patterns of life as right or as sin, from a former European perspective.

4. The church misinterpreted symbolic gestures; people lost their original behavior when praying: to close their eyes and look down instead of praising and enjoying God's creation, sun, light, culture-related songs, dances, etc.

II. PROBLEMS OF ADAPTATION

1. Trying to overcome former dependency, the church is in danger of using unwritten rites (marriage conventions, polygamy, etc.) without examining them.

2. Adaptation to national goals in giving jobs to youngpeople without enough training or directives.

3. For women, it is difficult to get fair credit for work done by them (adaptation to social prejudices).

III. INTERNAL LIFE AND WORK (Structural Problems)

1. In the church constitutions, men and women now have equal rights but in practice there are limits (e.g. unclear goals of education/sources, etc.)

2. In some dioceses/synods women's rights are not defined, but in fact they have widespread opportunities to serve.

3. Women make many contributions to church life, but in people's eyes they are still seen as "women's work".

4. Young people are left behind. Some of them are afraid to serve, because they think church work is "holy"; they are "immature" and "inferior"; others are committed to serve, but they do not get the opportunities to carry out their commitment.

IV. MISSION AND SERVICE

1. There are many important contributions to the spiritual life of the church in the African and Indonesian setting.

2. The proclamation of the gospel includes all kinds of services and responsibilities, they may not be separated; women's service must not be underestimated.

3. The church does not take a clear position in marriage blessing and on baptism of children who are born in unrecognized marriages.

V. ECUMENICAL RELATIONS

1. Many problems arise from interdenominational marriages

   a) if the woman is Catholic, more problems in the education of children,

   b) because of the tradition that only the man's confession/religion defines the education of the children.

STRATEGIC STEPS

- Leadership training for women;

- More opportunities for "liberating" education for adults (women and men together); special programs for women: seminars on education problems, budgeting, information about the changing society, public and political responsibility;

- Opportunities for women to be candidates for the ministry and promotion of the participation of women in church responsibility;

- Bible studies with the use of history, social sciences and philosophy (interdisciplinary methods) to determine the cultural background of the texts and the concrete situation to which they are addressed;

- Theological studies related to the context of the church/congregations, (butcritical too, with a view to not maintaining suppressive structures of church life) especially in Africa and Asia;

- Evangelical interpretation of Creation and of the gospel as a powerful means by which the equality and dignity of men and women are upheld. Church and theology often failed to realize the new understanding of the human being which was proclaimed by Jesus in his life;

- The Bible says: "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (last sentence of the Old Testament Mal.4:6; Luk. 1:17). In transition parents should take greater responsibility for future generations, the church likewise for its "spiritual children". The communication and cooperation of two to three generations creates the spirit of creative human life;

- Youth should be more involved in the daily duties of the church (Sunday school teaching, taking up collections, etc.) to build up a sense of responsibility (the same in social life). The church needs the youth who will be the church of tomorrow. Youth raises the question: How can the church provide for facilities for active participation in the mission of the church?

- More counselling services for couples in the transition of society: e.g. conflicts if women get a position/scholarship outside: what price to pay for living as a "person" (not "only as a woman")?

7. REPORT: CLUSTER III

Identity and Wholeness in the Context of Political Crises and Opportunities

(Participants from South Africa, Namibia, Uruguay, Chile, India, FRG)

The five main issues to be discussed cannot be separated from each other in any of the following situations:

I. CHILE

1. Dependency

The Evangelical Lutheran Church of Chile has always been dependent. Its pastors have always had foreign citizenship. This, however, has only produced troubles in recent times. The Evangelical Lutheran Church of Chile is still completely dependent on churches in Germany, U.S.A. and other parts of Latin America in terms of personnel and finances, and on Germany concerning language. Only in name is it independent.

2. Adaptation

is closely connected with dependency. It has the characteristics of over-adaptation to the German sub-culture and lack of adaptation to the surrounding Spanish-speaking society. In the 1960's, the beginning of adaptation to Spanish-speaking culture became necessary because of linguistic changes among the younger church members.

3. Mission and Service, 4. Internal Life and Work, 5. Ecumenical Relationships

are closely linked. The political crisis, especially after September 1973, brought about a change of awareness. The main reason was the many activities of the foreign pastors on behalf of the now persecuted, their "care for others".
Important discussions go on in Chile about the relationship of diakonia (the "Samaritan church") and prophecy (the "prophetic church"). This need not at all be an alternative. The church has to be permanent diakonia and in a peculiar kairos the diakonia to the oppressed can become a prophetic one.

Cooperation among the churches in this work led to a genuine, not an ideological ecumenism. The most important case of ecumenism in Latin America was the ecumenical "Committee on Peace" in Chile on the basis of diakonia to the oppressed. Although the participation of the Lutheran pastors was on an individual basis, the unity of the Evangelical Lutheran Church broke apart over this.

For in the view of the congregations, the pastors in working for others neglected their own congregations. Moreover, a specific image of the pastor had already been shaken by the new generation of pastors who came out and had been educated in post-war Germany. Because of the Second World War and post-war developments, there is a time and cultural lag between the German immigrant community in Chile and West German society, and therefore, an adaptation gap between them. At the same time, the pastors developed a higher concept of ministry, ready, as they saw it, to follow the will of God, even against the will of the congregations.

II. THE CATHOLIC CHURCH IN LATIN AMERICA

1. Dependency

The Roman Catholic Church in Latin America is dependent on many centers: on Rome constitutionally-legally; on France and Belgium theologically; on Germany and the USA for its resources; on many different countries for personnel (1/3 of the clergy are from outside Latin America). Thus the Catholic church has the advantage of polycentrism in its dependency structures in distinction to the Protestant churches. Instead of speaking of dependent churches, many Catholics prefer to speak of European influence. Very often the European missionaries have held the most radical positions (sometimes, however, without the necessary mediations, just based on ethical judgments). Nevertheless, missionaries returning to their home countries are the most important persons to speak for Latin America (cf. the research, documentation and advocacy organization NACLA, North American Congress for Latin America, founded by young North Americans from missionary family backgrounds).

Since John XXIII and Paul VI, Rome has called neo-colonialism the main problem in the world. This interpretation was applied in the Latin American Bishops' Conference in Medellin, 1968. The 1971 Bishops' Synod in Rome radicalized the Latin American approach. The Peruvian bishops say that the Northern churches have a very important role, to take action on behalf of the Southern churches in their own countries. For there is a correlation between their/our riches and our/their poverty. Dependency is a problem for both sides.

General talk about these issues has, however, become too comfortable. What is needed now is the analysis of specific aspects and details of the general framework of dependency structures.

2. How to Overcome Dependency

Latin Americans need more than a theology of liberation, they need a theology of "nation", thinking of Latin America as the "great fatherland". In 1955, Rome created the Latin American Bishops' Synod, the only important continental organization comprising all of Latin America (excluding North America, but including Puerto Rico!).

3. Mission and Service, and 4. Internal Life and Work

The question of unity of the church is inescapable in situations of class struggle. Can we actually speak of one church when Christians are being jailed by their fellow Christians? Instead of one church, we have many groups who pretend to be the church.

Without community, there can be no excommunication. When the Chilean bishops excommunicated members of the Chilean secret police, they did this not only because the secret policemen had attacked them, but because the attacks affected the church's work for the poor.

The reason: Without taking account of the poor, of the neighbor, we cannot be the church

The Bishops' Synod in Rome, 1971, called the commitment for justice and peace a necessary dimension of mission. There can be no kerygma without diakonia.

This leads us to the self-critical question: what are we doing for the others? To answer this question, it is very important to discover the connection between our class position and our religious expression. There are two different theologies of liberation in Latin America which try to do this: one Marxist saying that political revolution is the place of the Christian, the other nationalist, emphasizing the role of the poor, of the "people" within the church.

Our Latin American problem is national integration. The political parties have failed. The armies or the church are now the only institutions that can speak for the nation.

5. Ecumenical Implications

The ecumenical movements organized by Protestant and Catholic radicals have remained marginal to the churches (cf. ISAL, Church and Society in Latin America). The only lasting ecumenism is the one involving the local congregations. Looking at what happened in Chile, we can say: The Cross unifies us to service to the oppressed neighbor (see above under Chile).

III. SOUTHERN AFRICA (Republic of South Africa and Namibia)

1. Dependency

Churches in Southern Africa still depend, as they have for many years, on aid in finance and personnel from the Federal Republic of Germany, Norway, Sweden, Finland and North America.

2. Adaptation

This has always been a difficult problem of mission. In this area, traditional religion has retained much of its appeal, although it has been modified by modern conditions, particularly urbanization. Still adaptation of Christianity and its symbols to the indigenous culture is necessary (developing an "African theology"). However, adaptation now cannot be to pure old tribal forms but must be to contemporary religious needs, experiences and expressions. One way of doing this is the development of a "Black theology" which does not emphasize black isolation, but as a theology of liberation relates to the political context and to the situation of black people as oppressed people.

3. Internal Life and Work, and 4. Mission and Service

In the Republic of South Africa, four black Lutheran churches have united and in Namibia the two black churches are involved in unity negotiations. Efforts to include the white Lutheran churches in a comprehensive church have not succeeded. One of the reasons for this is that the white churches do not agree with the black interpretation of the unity of the gospel and social commitment and the implications of this in the present situation of conflict and tension.

In a "war situation" as in Namibia, the church trying to bring about a peaceful solution is in a profound dilemma: How can it identify itself as one church in the midst of a class/race struggle, when the tensions are partly reflected within itself?

5. Ecumenical Implications

The black Lutherans have joined the South African Council of Churches and thus engaged in wider ecumenical contacts. The white Lutherans have kept aloof because of the political implications.

IV. INDIA

1. Dependency

After World War II, India achieved political but not economic independence. Too much help continued to come, especially from the USA, preventing the development of self-reliance.

The same is true for the churches (e.g. IELC). The administration was transferred to the Indians, but the structures created by missionaries remained, although it was often the missionaries who suggested radical changes and the Indians who did not want to change things.

2. Adaptation

The Indian churches are faced with the problem of being caste churches. They have accepted the caste system, which separates congregations and people. Neither the missionaries nor the Indian church leaders have had a clear position or practice on the caste problem.

3. Mission and Service and 4. Internal Life and Work

There is still too much outlook to the West and waiting for aid.
The greatest problem is to fight the Western — vested interests in the church whose old leadership structure never identified with the locals.

5. Ecumenical Implications

The common enemy is not so clearly definable as in Namibia, but the only way Christians (including the geographically separated Lutherans) can unite is on the basis of fighting the social and economic evils of India (example: In Kerala, the whole of Christianity united against a government trying to take over all educational institutions. This shows that united action is possible). If the church does not work in this direction, somebody else will. Christians don't unite because of the caste and class divisions among them. Therefore, the image of Christianity is a broken mirror.

8. REPORT: CLUSTER IV

Identity and Wholeness in the Context of Pluralistic Cultures

(Participants from Finland, Sweden, Norway, GDR, FRG, India, Indonesia, Tanzania, USA)

Over against earlier consultations, the discussion in the cluster group was enriched by the presence of representatives from two Asian churches, thus broadening the awareness of "pluralism" by including this dimension of religious and cultural plurality. The members of the cluster group highlighted the important points from their study regarding the five analytical categories proposed by the Ecclesiology Team. The following notes are an attempt to synthesize the material under the five suggested headings.

1. DEPENDENCY

While this problem is clearly recognized in all churches, there is a significant difference in perspective between the "North" and the "South". European and American churches have difficulties in facing the problem of dependency since it would mean for them to analyze their participation in social and economic systems which create or reinforce dependency. For African and Asian churches dependency is immediately experienced. Their effort concentrates on attaining self-reliance and transforming dependency into interdependence.

The most sensitive areas of experiencing dependency are: the transfer of funds, the sending of missionary personnel, and patterns of doing theology. The crucial question for churches in the North and in the South alike is: How can churches, in their own situation and in their relationships to each other, live as "signal communities"?

2. ADAPTATION

In the five European churches represented in this cluster group, the problem of adaptation arises in discussing the traditional folk-church pattern which largely characterizes European Lutheranism. One of the basic deficiencies of the folk-church system is that it obscures the missionary calling of the church. The establishment of Lutheran Mission Societies happened often in protest against the folk-church. In the GDR, the situation can be described as that of folk-churches on the way into diaspora. How does the church "adapt" to a state of declared, official non-coexistence between the Christian faith and the dominant Marxist ideology? The European folk-churches share with the American churches the prevailing middle-class orientation. How do they escape the danger of accommodation, of addressing the gospel to the middle class and its dominating values without betraying the faith?

In India and Indonesia, a different problem of adaptation arises: How to relate the witness and life of the church to a cultural and religious context that has its own dynamics and has, in India at least, a distinct ability of absorbing the Christian community? How far can and should adaptation go? Where are the limits? When is the distinctive identity

of the church at stake? The dilemma has been characterized as the dialectic between indigenization and"enculturization"

Tanzania finally offers examples of a successful adaptation to an Ujamaa society which in itself defends many values and life forms which are akin to the genuine task of the church.

3. MISSION AND SERVICE

It may be significant that among the European churches, it is the GDR which gives particular attention to this area. Being prevented from continuing the traditional pattern of foreign mission, the GDR churches have discovered mission as witness to and in their own context, as well as the inseparability of mission and service. They are describing their identity as a "fellowship of witness and service". To what extent can other churches appropriate this self-understanding?

The Indian Lutheran churches, after a period of over-concentration on the gathered aspect of the church, are beginning to reach out beyond their own historically conditioned limits. A variety of examples were given of missionary activities of churches in both Tanzania and Indonesia, using their own resources. Particular importance is being attached to a new understanding of adult baptism in the sense of incorporation into a new life, rather than separation from the traditional social and cultural ties. New, adult membership of the church poses special tasks for Christian education.

4. INTERNAL LIFE

European churches, as a consequence of secularization, experience increasing pluralism in their own life, which raises problems both on the levels of faith and of structure. The experience is even more pronounced in the USA. There are a variety of sources for pluralism: differences of cultural and ethnic background, styles of piety, social class, etc. The central question regarding the identity of the church appears to be: how to manifest unity in diversity.

In Asian and African churches, tensions in the internal life of the church have arisen from attempts to develop new forms of worship, liturgy and spirituality, to review inherited patterns of ministry and of exercising authority, to experiment with new forms of evangelization. Further, the life of the Christian community may be in tension with continuing loyalties to family, tribe, caste, etc.

5. ECUMENICAL IMPLICATIONS

In Scandinavia, the Lutheran churches are in a dominant majority. Ecumenical relations exist with the smaller churches of different traditions (e.g. Orthodoxy). In Sweden, the inherited pattern of an established folk-church is recognized as an ecumenical problem and ways are being discussed to achieve more equality between the churches. In the FRG, the confessional distribution leads to constant encounter with Roman Catholics, especially on the local level. Increasingly Orthodox churches become ecumenical partners. The churches in the GDR are learning through

their ecumenical encounters that their identity and oneness is rooted in Jesus Christ: "We ask for our identity as Lutheran Christians, but we find our identity in Christ." Ecumenical relations are an important feature for the Lutheran Churches in the USA, both nationally and internationally. In the national context ecumenical relations beyond the boundaries of the middle-class situation of American Lutheranism should be encouraged. Many examples of positive ecumenical collaboration among all churches have been imported from Tanzania. There is an open attitude towards more visible and committed forms of unity among the churches in the country.

FURTHER ISSUES:

1. Identity of the church in relation to other religions and religious cultures.

2. Significance of the Lutheran tradition, e.g. confessional writings, for finding identity today.

DISCUSSION ON REPORT OF CLUSTER IV

The central issue in the discussion was the meaning of the concept of "pluralism" and a call for a clearer distinction between pluralism and plurality (see report from GDR Doc.I 01/5.31).

- On the one hand "pluralism" was described as the ruling ideology of Western liberal democracies. Characteristic is the competition between various interest groups and lobbies for power and influence, which increases the marginalization of the powerless. Can the church accept the rules of this system and become an interest group among others?

- Over against this position, it was stated that "pluralism" could be used in a more descriptive sense, underlining the diversity of cultures, religions, etc. within a given context.

- Obviously, "pluralism" is used in different ways depending on the context, e.g. USA, Western Europe, Eastern Europe, Asia. To qualify it as an ideology is in itself using ideological language.

- It is recognized that "pluralism" can become an issue where questions of justice are at stake. Appeal to pluralism can lead to self-righteousness and irresponsible relativism.

PART II

The Main Issues in Regional Context

SECTION A: DEPENDENCY AND ADAPTATION

9. BIBLICAL THESES

9.1 SELF-RELIANCE AND SHARING (II Cor. 8 and 9)

by Tasgara Hirpo

The problem of the self-reliance of the church is closely related to the problem of the mission of the Church. It would be very interesting to study the history of mission through all the different periods in order to have the right understanding of the problem. My attempt here is not to give you primarily a well founded result of historical and theological studies. It is simply a reflection on the two chapters of St. Paul's second letter to the congregation at Corinth.

As far as I can see, it is mostly the churches in the "Third World" who are suffering from the disease of dependency. These churches have grown out of the work of mission in the 19th century.

They are churches who were introduced partly through the conquest of the "Third World" by the Western imperialists. The dependency of these churches is twofold

a) theological, and b) financial.

Churches in the "Third World" were looking to the outside for financial help and theological reflections rather than trying to find a solution for their problems. This is a very easy way. Why should they try to help themselves if they are helped from outside? And why should they think for themselves if there is a father in the West who thinks for them? Churches competed more and more with each other as to how much to get from overseas, rather than competing on how much to contribute to the work of mission in their own countries and to the worldwide mission. So, the mission of the church has thus been limited to the Western world only.

This mentality of dependency has to change now in the 20th century. The concern of a moratorium was to change this mentality. It is to express dissatisfaction with oneself; it is to engage in a critical evaluation of the attitude of the churches in the "Third World". It is an ill feeling to be mistreated by the Western churches. Of course, a moratorium cannot be the final answer. Where then do we look to an answer to these questions?

The background to my Bible study in II Cor. 8 and 9 includes all these problems I mentioned above. This Bible study does not attempt to give the final answer to the questions of self-reliance and sharing. I only try here to raise some questions and put down some theses which have theological relevance.

The Church of Christ is one, and its unity is not based on financial relations but on the love of Jesus Christ, who became poor for the sake of all human beings and even died for them on the cross.

This love breaks all boundaries of culture, race, ethnic groups and continents, and makes all one in Christ. The relationship between the Western churches and the churches in the "Third World" should be founded solely on this love

of Christ. In our relationship with each other we argue most of the time about money. But when we look at the arguments of St. Paul with the Corinthians (II Cor. 8and 9), they take a different form. He even does not mention the word "money" at all in this connection. For him the criterion for helping a needy Christian is the manifestation of grace. Grace is a free gift of God which does not depend on certain expectations of getting back what one has given to others. This grace of God can manifest itself by giving to other needy Christians what they need for existence, as in the collection for the poor in Jerusalem. Here the relationship is already grounded in the manifestation of the grace of God, and the collection is simply the result of it.

One of the criteria used to awaken the congregation at Corinth for good work is diakonia. Diakonia demands a personal engagement withouth which all Christian service can be meaningless. Therefore, the question of self-reliance without diakonia, personal engagement, will be only selfishness, self-pride, self-centeredness and egotism.

Diakonia must take the form of a servant (Phil. 2:7; Rom. 15:3). Christians should not take poverty as an excuse for not serving other fellow Christians. Poverty is not a hindrance for the diakonia of the Church. Because Jesus himself was poor, he had nowhere to put his head (Matt. 8:20). He depended absolutely on God, he was God-reliant. Therefore, true self-reliance is God-reliance. Because God has everything, His Church should rely only on him. The Church should not be ashamed of her poverty and try to get more from others, but, rather, she should take poverty as an opportunity to depend on God.

The relationship with God should be reflected in the relationship to each other. A sharing in Christ leads to a sharing with each other. This is what Paul calls "koinonia" (a mutual sharing, (community). As Christians are the body of Christ, the sharing among them should be as natural as the members' sharing the body with each other. Our question is whether we are only called Christians, or whether we really are Christians, who are the members of the body of Christ. In order to keep all the members alive, there should be circulation, a sharing, a community, which includes both material and spiritual things. A church without this kind of community is not the body of Christ (spiritually dead).

There is no church which is not able to share with other churches on account of poverty. Both poor and rich churches confess one God who created the whole world. This confession can become meaningless if there is no equality before this God of creation. Therefore, among Christians there is no absolute dependency and domination, but there is interdependence and God-dependence This interdependence among Christians is a community reflected in sharing in practical life.

9.2 THE CHURCH AS THE BODY OF CHRIST UNITED IN DIVERSITY BY THE HOLY SPIRIT; FOLLOWING ON THE WAY OF JESUS AS A WITNESS MINORITY

Summarized from the previous International Consultations and Staff Seminars

by Gerd Decke

I. CHURCH AS THE BODY OF CHRIST UNITED IN DIVERSITY BY THE HOLY SPIRIT, THE LOVING COMMUNITY LIVING OUT THE EXPERIENCE OF THE TRINITY

It is impossible to say "Jesus is Lord" except by the Holy Spirit, and we experience God first of all within the community of Christians (1 Cor 12:3 ff). We can only "experience" God among us through the Spirit. We experience God by living out the trinitarian mystery in the Christian community (John 14:23-26 , 17:21), following the divine self-giving, that same love which laid down its life for us. The cross is the revelation of the trinitarian God: the Father-the one who gives away, the Son-the one being given away/ giving himself, the Spirit-the act of giving away (John 19:30, 20:21, Romans 8:32). As the manifestation of the Trinity, the cross and unity in diversity together are the supreme marks of the church. "May they all be one: as you, Father are in me and I in you." (John 17:21). The cross and the unity of believers are thus closely connected.

The community that lives accordingly is a community of sacrificial love, a profound challenge to all political religion and all legalism and all coercive domination of people. Love is the mark of the community of disciples whom Jesus calls "my friends". "By this all people will know that you are my disciples, if you have love for one another" (John 13:35). "By this my father is glorified, that you bear much fruit, and so prove to be my disciples." (John 15:8).

This love among each other is the way the congregation witnesses to the world. This does not mean a totalitarian pressure on people to be conformist and suppress all differences. Rather, the Spirit is always in the many at the same time (Acts 2:3). It makes the members of the body of Christ care for one another (1 Cor 12:25) and relate to one another rather than to one hierarchic office of ministry representing the whole. The Spirit promotes and brings about the distinctiveness of each, the differentiation of the many united in a common direction.

For "to each is given the manifestation of the Spirit for the common good", which also means "for that which brings together" (1 Cor 12:7). The Spirit unites into one whole, one body, but in such a way that each contributes to the common good in his own special way (v.13, 20). Nobody gets lost in a collective; in mutual acceptance each is allowed to be different without fear, the more humble members being honored that much more (v.24ff). "If one member suffers, all suffer together; if one member is honored, all rejoice together." (v.26).

It is after the reception of the Spirit that the early Christian community shapes its life in such a way that nobody is in need - that they have all things in common (cf. Acts 2:44ff and 4:32ff). The action of Ananias and Saphira is so devastating because it destroys the common direction of all and keeps them apart. There is no pressure on everybody to sell all his

property for the congregation, but a free decision to do so or not to do so "for the common good". Egotistic self-centeredness however destroys the community (Acts 5).

The all-encompassing character of life together, the mutual, but free self-giving of each to the others, is a sign of the holiness of this community, of its not conforming to the patterns of this world - "Save yourself from this crooked generation" (Acts 2:40).

And thus, the church begins to create its own social structure (Acts 6:1ff), begins to set itself apart from the social structure provided by the Jewish community and develops its own. A seemingly irrelevant group of Jews and Greeks, free and slaves, men, women and children, of socially and religiously marginalized people calls itself "ecclesia", which is the term for the assembly of free men who are capable of enacting business and engaging in war. These people dare to make this claim and start a new order, practice a new community life. This community proclaims the Word of God also through its institutional structures, through a devaluation of the values of this world, by boasting not of itself but of the Lord, by anticipating the new aeon in its communal life (Gal. 3:28, 1 Cor. 1:18-31).

II. THE CHURCH FOLLOWING ON THE WAY OF JESUS

However, the congregation has not yet arrived in the final Kingdom of God. They still have to live in this world. Christ is resurrected, but the Christians not yet, they only will be (1 Cor 15:42ff). There is no enthusiastic leap possible out of everyday reality.

The Christian church is not called to participate prematurely in the glorious power of Jesus the Christ as the disciples tried to do by staying with him on the mountain of transfiguration (Mark 9). The disciples, especially Peter as the paradigm for the church, reject the idea of Jesus's suffering (Mark 8:32). But Jesus calls the disciples to be on the way to the sufferings of others, their concrete suffering (in this case of a boy with a long-term "structural kind" of dumbness of spirit), to lose themselves and their position of power in service to others for his sake (Mark 8:35).

"For the Son of man also came not to be served but to serve" and enjoins his followers not to exercise power over others as the worldly rulers do (Mark 10:42-45). The powerless children without equal rights as human beings are Jesus's pardigm for those low ones to whom the power of the Kingdom will come over against those who fight for positions of power in the Christian community (9:34-37, 10:13-16).

We are not yet in the apocalyptic times of the end when we can turn away from the sufferings of the world. Before the end comes, the gospel has to be preached everywhere (Mark 13). The way of the congregation is participation in the way of Jesus, suffering service in a small and seemingly insignificant beginning as in the mustard seed (Mk 4:30 ff).

III. THE CHURCH AS A WITNESS MINORITY

The church is a minority in the world. Does it have to make all people into followers of Christ and despair over the task? Actually, the church is called to be salt, light and leaven (Matt. 5:13-14), a creative, stimulating, seasoning, enlightening, permeating, ever-present community.

People will be judged according to how they treated the messengers of Christ, not whether they actually became followers of Christ (Matt. 10:14ff and 40ff; ch. 25). Whatever people do to the representatives of Jesus, that they have done for him. This witness and testing function is like that of the Jewish people who are a light to the Gentiles as a witness minority. The church on a universalist basis continues this witness function and leaves the results to God (cf. Matt. 10).

In a similar way the church is to be a paradigm by being poor, materially, psychologically, spiritually poor, i.e. committing its cause to God. The Christians are those poor who have heard and believed the good news of the Kingdom and in their new social order will anticipate the Kingdom's justice, peace and love. The community with the impoverished and outcast, and becoming ing dishonored oneself (Luke 14), is a sign of the messianic community, of following Jesus who is God's good news to the poor who shall receive the Kingdom (Lk 6:20).

Thus the church cannot understand the gospel or discover its identity unless it turns to the poor and becomes itself spiritually poor (Matt. 5:3), i.e. throws every hope on God and not on its own power and wealth. That will also mean that it takes salvation as holistically as the promise of the Kingdom to both the materially and the spiritually poor signifies (Lk 6:20 and Matt. 5:3), and begins a painful sharing of resources and restitution of unjustly gained riches as Zaechaeus did: "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it to him fourfold." (Lk 19:8) and Jesus said to him, "Today salvation has come to this house." (v.9)

10. INTRODUCTIONS AND REACTIONS

10.1 DEPENDENCY AND HOW TO PARTICIPATE IN GOD'S LIBERATING POWER AS A CHRISTIAN COMMUNITY

by Hector Borrat

I. Dependency - on What?

Dependency is a new name for neocolonialism. It is also a new understanding of the underdevelopment issue, which represents a reaction against the previous developmentalist explanation of it. According to the latter, underdevelopment only means a historical lag, according to the former it means exploitation by foreign and local powers.

Dependency is first of all a question: Dependency on what? The answer of Latin American social scientists is very clear: dependency on the Western capitalistic system. Peripheral areas of Latin America, Africa and Asia included in this system are exploited by the neutral states of the West. This process produces a big variety of socio-economic, political and cultural situations of dependency, which in turn feed the whole neocolonial system.

This new perception of the Western international system implies a radical change of perspective compared with the developmentalist insight. For developmentalists, the developed states are "models" to be imitated by the developing countries and " helpers" to support the take-off from the "traditional society" to the "industrial society" in the large framework of neocapitalistic modernization. For the supporters of the theory of dependency, they are "oppressive powers" whose economic wealth depends on the exploitation of the poor countries.

Ther are also dependency problems outside the Western capitalistic system, and these problems are not isolated from those of the West: "peaceful coexistence" between the United States and the Soviet Union can be understood as "world condominium" of both superpowers; the opposition North/South is becoming ever more acute than the opposition West/East now that the Cold War is over. How to give an explanation of dependency within the international socialist system? How to reach a global explanation of dependency on a world scale, including both capitalist and socialist systems?

II. Liberation - from What to What?

Dependency is a theoretical understanding of an existing process, not a political program to overcome it. Broadly speaking, this program can be called liberation. Liberation puts two main questions. The first question is: liberation from what? Dependency theoreticians would say: from external and internal Western capitalistic powers. Liberation views these powers as political forces and actors, as historical adversaries. The second question is: liberation for what? It is not enough to know the adversaries; a political choice is also needed and that implies making a decision for an ideology (used here in the most general, not in a pejorative sense), a political movement which embodies it and a model of a new global and local system.

Since the dependency/liberation issue is a global problem embracing both North and South, it calls for a global solution creating both a new international and national system. For that scope, many strategic and tactical alliances are needed, many historical factors and actors from Northern as well as from Southern areas must converge. How to build such common actions?

The Latin American theory of dependency is not the only possible approach. Other approaches show different degrees of awareness and involvement. Tactical partnerships are possible to various degrees, of which there are at least the following four:

(1) Dependency is one problem among others.

(2) Dependency is the problem. Liberation can be reached inside the existing capitalistic system after internal reforms.

(3) Dependency is the problem. Liberation demands the creation of a new, non-capitalistic system.

(4) Dependency is the problem. Liberation can only come through a socialist system.

Where is the Christian community situated in this scale of degrees of awareness and involvement? Where are the partners for common action? Do they need to have the same degree of awareness and involvement as the Christian community? What happens when within the Christian community there are differing degrees of awareness and involvement?

III. Liberation as a Competing Church Program of Renewal

In adopting a liberation program, the Church does not only challenge the existing oppressive powers; it also challenges its first program of renewal since the fifties, which has been and is a developmentalist program. The Church first turned to development and only then to liberation. The first program was the Northern churches' initiative, the second was initiated by Southern churches. Both programs coexist and compete now, since the development program persists and even expands. There is then not a succession but a competition of programs. This competition is all the greater as both programs of renewal are also competing with the conservative program.

Both programs of renewal try to mobilize not only individual Christians but the Church in the political arena. The developmentalist program emphasizes a function which the Church has exercised for a long time by means of the pulpit, the school and the Christian communities: that of being an agent of socialization. The liberation program wants this "agent" to act directly in the political arena, investing it with the role of pressure group. Whereas developmentalism confirms the general trend - which is also that of the conservatives - of legitimation of the existing powers, the liberation program exalts the critical function of the Church.

For a Northern church, the adoption of the liberation program means a crucial crisis of national self-criticism. The developmentalist program, on the contrary, is very comfortable; it often works as a projection of charitable aid to the "poor" (from the "poor fellow" to the "poor country") and as a legitimation of their own socio-economic, political and cultural system, which is considered the "model" of development. The liberation program shows

that the so-called "model" is the oppressor of others and that this oppression does not depend merely on an abusive government but on the system as such. Assuming this critical function leads to a lot of opposition inside and outside the church.

For a Southern church, conflicts with the existing powers are numerous, especially in those areas ruled by rightist dictatorships. This is the current Latin American situation. The political system is expanding its power, while political participation of persons and institutions shrinks. Voices of dissent are being reduced to silence. In wider and wider areas, the Church no longer can be, as Dom Helder Camara hoped, the voice of the voiceless.

How to call for liberation under oppressive regimes? How to call for liberation in democratic, affluent societies? How to call for liberation amid competing programs existing in other groups of the same local church and in other churches of the same country? How to call for liberation under a dictatorship when the majority of the membership disagrees with this program? How to call for liberation when the call is made by foreign, Northern missionaries and the rejection comes from native members? How to call for liberation of a Southern area in the Northern church when the church of this area either does not want or is not able to make the same call?

IV. The Institutions: Northern (Dominant?) and Southern (Dependent?) Churches

No local church is "the (one) institutional church", but it is a set of several highly differentiated institutions, groups and movements. The organizational and functional patterns for the vast majority of these ecclesial units are created by Northern churches. The Southern churches import them; they also import a large part of their clergymen and economic resources. A certain polycentrism is noticeable for Roman Catholic Southern churches compared with the unicentrism of the Protestant churches. For a Roman Catholic church, the juridical authority lives in Rome, the centers of pastoral renovation are in France and Belgium, the theological research is done in Central Europe, the resources come from Germany and the United States, the clergy from Mediterranean and North Atlantic Europe as well as from the United States and Canada. For a Protestant missionary church in Latin America, all the centres are located in the United States. For the Protestant immigrant church, the one-sided link is with the church of the country of origin (mostly Germany). In all cases, for Protestant as well as for Roman Catholic Southern churches, the centres of Western Christianity are located in central areas of the capitalistic West. Does it mean that the geography of dependency includes the churches? Should we call the Northern churches "dominant" and the Southern ones "dependent"?

The Swiss Protestant sociologist Lalive d'Epinay called "the expansion of Protestantism a variant of the ideology of dependency". He dealt with missionary churches. American missions, he says, make publicity for North American capitalism. Today, this expansion is so much internalized in the Christian community that it does not need either foreign economic aid or foreign staff. For example, an Argentinian church journal, which did not receive any foreign aid and had no foreign members on its staff, in an idealistic way exalted the United States of America.

Concerning North Atlantic churches and countries, one question appears in some of the preparatory papers of this consultation: How far did the home country and home church further or hinder the integration of a new church into its surrounding society? How far did they consider this new church an outpost, a colony which needed support? "What must we do to shake off our financial and personal dependence on foreign countries?" (LWF/DS Doc. 01.5/26, p.5).

Among Roman Catholic churches, the risk of ecclesial dependency was emphasized by some African and Latin American bishops during the 1969 World Synod. The paper of the Peruvian Bishops for the 1971 World Synod says that the "churches of the powerful nations" should be aware of the relevance of their "action or omission" as "factors" in their home countries' policies. Since these countries, they add, are "dominators of other people" those churches have to invest "their best effort" in acting against this situation. Generally speaking, in North Atlantic areas the same debate goes on between liberationist, developmentalist and conservative programs vis-à-vis the existing international system; some church groups and institutions are outspoken activists for the liberation of the Southern countries and for changes in their own societies; some foreign clergymen working in Latin America take side with the oppressed while this is neglected or rejected by native church members (as proved by the Chilean case of the Committee for Peace).

European and North American churches are therefore as diversified as the Southern churches regarding the dependency/liberation issue. It would be an unfair oversimplification to call those located in the central states "dominant churches" and those of the periphery "dependent churches". The point is not to make such a division but to analyse the situation of dependency existing in the Southern churches and to look for ways of overcoming it. What is needed is partnership between the North and the South. How is this to be organized? What common action is possible? What do Northern Christians ask from their Southern partners and vice versa?

A very specific part is played by Northern church institutions devoted to development. Some of them change from a developmentalist to a liberationist approach and from total concentration on the Southern countries to action in their own country as well for building a public opinion favouring the emergence of a new international order. Does action on behalf of a Southern country always have to be through the local church in it? What is do be done when the Southern churches do not agree with the liberation program in which the Northern churches are engaged?

New initiatives are coming now from the Southern churches. An Ecumenical Dialogue of Third World theologians assembled seven Africans, seven Asians, six Latin Americans, one Black American and one Caribbean at the University of Dar-es-Salaam last August. Among them were eleven Roman Catholics, ten Protestants, one Orthodox. An Ecumenical Association of Third World theologians was created, a Manifesto was signed. "International Days for a society which overcomes domination" were announced in Rio de Janeiro by Aloisio Cardinal Lorscheider, President of the Brazilian Episcopate (and of the Episcopal Council of Latin American Bishops). "All churches of whatever confession, cultural and educational institutions" were invited to take part in the project for building up universal awareness of the system of domination and its oppressive mechanisms.

Since dependency is a process which produces a large variety of situations of dependency, a global approach to the process and particular approaches to each situation of dependency are equally necessary. The structures of international solidarity are multiple and very diversified according to their permanent or transitory nature, according to the plurality of groups and institutions in the churches.

V. The Actors: Christian Community and Political Diaspora

The approach to a concrete Christian community has to take into account:

The functions of this community in the historical process of dependency/liberation;

the functions of this community in the church considered as an institution operating at the local, national and international levels;

the fact that the Christian community appears as an actor both in the political arena and in the church. The Christian community intends to fullfil its functions as an assembled group but also through the diaspora of its members in secular areas. The political arena is one of these areas. For dependency/liberation purposes, it is the most important one.

An approach to a Christian community implies consequently an apporach to its individual actors both assembled and dispersed. Concerning the dependency/liberation issue, the following patterns need to be taken into account:

the political behaviour of each of the members, as activists and/or voters;
their political ideology;
their ecclesial behaviour considered in terms of koinonia, diakonia, leiturgia;
their ecclesiology;
their christology as the point of encounter of political behaviour and ideology with ecclesial behaviour and ecclesiology.

The first pattern, political behaviour can be observed in the Northern communities, but only exceptionally in the Southern ones. The force of political blockage is preventing the exploration of the forms of participation which are the most important in "diaspora" territories: those of the parties and political movements.

The second pattern consists, largely speaking, of three ideologies: Conservatism, developmentalism and radicalism. All of them are very diversified. There are democratic and authoritarian versions of each of the three. There are nationalist and Marxist versions of radicalism. And there are several, often contradictory, versions of Marxism.

The third pattern, ecclesial behaviour, faces a burning issue : the Christian community is not the main group for the majority of its members. Participation in the community for them means only a Sunday leiturgia; it is not lived as koinonia and diakonia. For the majority the main group is normally another one outside the Christian community. For these Christians the church is functioning as a tenuous reference group, one among others, and not necessarily the one with the greatest normative importance or impelling power. Since the church is

community, a question of primary importance flows from this, a question still unresolved by the postconciliar pastoral programs: How can the Christians of the "diaspora" be called into re-union with the Christian community?

The fourth pattern, ecclesiologies, is extremely important. They can be explicit or implicit. They often present deviations. In Latin America there are at least four false ecclesiologies which to a certain extent contribute to explain the current crisis of membership in Roman Catholic Christian communities:

a) The church as kingdom: this is a conservative deviation.

b) The church as agent of development: this is the developmentalist deviation.

c) The church as a problem and

d) the church as a possible ally: these are two stages in the ecclesiologies frequently found among the liberationists.

The fifth pattern, christology, is the basic one. It is, at the same time the least explored. In Latin America, the conservatives, for example, tend to reduce Christ to a series of attributes which make of him a distant, immobile reference, a moribund or dead protagonist. The developmentalists have very few references to Christ. The liberationists create two substitute images, reflecting Latin American needs in the process of dependency/liberation.

These images can be grouped at two poles. The first deals with the oppressed Christ, the second, with Christ, the liberator. At one extreme, then, there is the "poor Christ", anonymous, average, with an obsessive reference to a certain interpretation of Matthew 25:31 ff; a poor man like any other, or a symbolic name to designate the incomparable dignity of the poor. At the other extreme, there is "Christ the leader", one revolutionary leader among others, a forerunner in the confrontation with the "empire" and national oligarchies, "Jesus-Camilo (Torres)", "Jesus-Che (Guevara)".

These revolutionary images came to be shaped as reaction against the dying Christ of the conservatives who has become completely irrelevant, since he is moribund, dead, absent. The Christ of the revolutionaries may be a rude sketch but is open to evangelization: in the "poor Christ" we can recognize Him who, in giving up his life, made himself the poorest of all, and in "Christ the Leader", the one who, through his kenosis, receives a name above all names, the Lord. These revolutionary images are open to the preaching of the Christ of faith in terms of Philippians 2:6-8.

What can be said of the christologies of the Northern and Southern Communities? Which are the common and the differentiating features? What do they say of the Lord's liberating power?

There are unorthodox deviations in ecclesial behaviour, ecclesiology and christology manifested both in conservatives, developmentalists and liberationists. This fact disavows a current explanation which blames the crisis in the Christian community on the liberation program. There are also conservatives and developmentalists who leave the church. Normally, people leave the church

not because of a political engagement but because of its insufficiences and limitations as a Christian community: because of the big gap existing between the program of renewal and the organizational and functional structures of the church.

In view of global/local dependency structures, what is valid and what should change in the existing Christian communities? To what extent is it possible to speak here of a strategy for change?

VI. The Theology of Liberation - How to Participate in God's Liberating Power as a Christian Community?

For the first time, the theological initiative comes from Latin America and calls itself "Theology of Liberation". Its main question tries to link socio-economic, political and cultural liberation with God's liberating power. It asks: What is the relationship existing between the history of salvation and secular history? (Gutierrez). It answers: history of salvation and secular history are a unity (Gutierrez). It states: Being a Christian in Latin America today consists of living out on the basis of and by faith the process that goes from dependency to liberation of our peoples; this task brings together the task of unifying two dimensions, that of faith and that of liberation understood as a historic - cultural reality (Gera). It states: The church has to be "a prophetic church", has "to denounce injustices" by speaking openly. The church cannot be a neutral institution in the process of liberation: not to speak out against the oppressors means to take sides with them. The church has to use its social influence for liberating these peoples. It states: The Christian has to be someone "engaged" in "liberation".

According to this theology, the main pattern has to be "the praxis". But what is this really, "praxis"? Oddly enough, the theologians of liberation have not yet given a precise content to this key word. For some of them, it is "the revolutionary praxis", for others it is "the Christian praxis". The first position shifts to an ideological radicalization in which faith becomes dependent on the dominant ideology. No answer is given to the Christian community with such a perspective. The second position remains a theological one but what is meant by "the Christian praxis", "the praxis of faith"?

Which are the criteria for qualifying a "praxis" as "Christian"? Which is the place accorded here to the Christian community and to the political movement? How to solve the problems of "double membership", when the Christian community and the political movement do not agree? Will a total engagement in the political movement be sufficient in the expectation that "the liberation of the Church" will come after "the liberation of the country"? Or will it be necessary to begin with the liberation process in the Church? The first point of view entails the danger of shifting to ideology (or to an impossible Christian faith without Christian community). The second point of view seems to be much more positive - but how to put it into practice?

Still - what does "liberation" mean for theology? How is "liberation" or "the praxis of liberation" to be recognized when, as is happening now, the political models and movements and ideologies move not only in many different

shapes, not only in a disjoined fashion, but frequently even in opposition to each other? How is this praxis to be judged in the light of the liberating action which God realizes in Jesus Christ, the Lord?

Like so many other movements, the theology of liberation until now lacks a liberating Christology. Old Testament paradigms are proposed and evoked much more often than the power of the Lord. It is therefore understandable that so many activists tend to see only the oppressors' and the revolutionaries' powers. In dealing with the dependency/liberation issues, the Christian community has to confess, to announce, to celebrate, to obey, the liberating power of its Lord.

If the political realm is, in a primordial way, the domain in which the action against dependency takes place, the Christian community which calls for the liberation from unjust powers must, as soon as possible, publicly give its reasons for trust in the power of Jesus Christ the Lord, the Son of Man, He who will come.

VII. The Actors: Christian Community in Popular Culture

The people's pastoral approach maintains above all that there exists in the people a deep rationality, a simple lived-out conscience, an intuition of values, a vital knowledge of reality, a logos of popular wisdom and, historically new, a discernment, through popular wisdom, of the people of God, which the theologian must make explicit and articulate. But who, in terms of the people's pastoral approach, are the people?

In certain arguments by Argentinian theologians one cannot, perceive a clear differentiation between the people of the nation and the Catholic people. It seems that they are considered one and the same because of the fact that the great majority are baptised in the Catholic Church. But this is a great danger - the danger of considering the non-Catholic Argentinians with the same pretentions that the North American WASP has when looking at those who are not like him, white, Anglo-Saxon and Protestant. There is the danger of legitimizing the actual manifestations of popular religiosity as though they were determinate features of a national identity and therefore untouchable. There is the danger of maintaining or of claiming from the political authority a privileged status for the Church, which eventually would lead to new forms of patronage. Likewise, it should be asked, whether, strictly speaking, we can talk about a Catholic people as a sort of massive protagonist endowed with a unanimous will. Perhaps, here also, there might be a plurality of actors whose religious style and implicit ideologies are not necessarily convergent.

Most characteristic of popular religiosity is its continuity, its deep roots, its permanence. The short post-conciliar period confirms this. Clerical elites, both "developmentalists and revolutionaries", planned - beginning with different programs - the transition of the masses from a baroque and ritual faith to another, "mature", "secular", "committed" one. They were thus able to satisfy their own elitist itch. But they left the people without protection, without supporting stimulation, without a proper space, without a feast.

Nevertheless, the Catholic people did not yield before these pastoral efforts of dismantlement: it went on and still continues to keep intact what is its own. But this experience of stubbornness should not divert our attention from the mutations the people themselves bring about. They have their own rhythm of change, distinct but not, for that matter, foreign to the rhythm springing from the great changes of the social system. Once more we meet the actors on both scenes; both the ecclesial and the political. How do the masses act? Where do the changes begin? How far do they go?

It is in Brazil that this question has been discussed at greatest length, backed with historical and sociological studies and without the risks of idealizing the people, which the Argentinian Peronist theologians run. According to Claude Perani, social change can not be effected by making popular religion the point of departure, on the contrary, the "evangelization" of popular religiosity, rather than being the fruit of a specific action, will be the consequence of activities of liberation undertaken with the people. For Manoel Mato, on the contrary, one should not promote struggles for change in preference to popular religiousness - as in the case of the preceding hypothesis. Rather, one should go to the Catholic people who assume the role of protagonist only when situations of social change are possible. Consequently, where it is possible, one should pass from a religion of projection-legitimization to one of protest.

The position of Eduardo Hoornaert in his major work of popular religiosity, Formaçao de Catolicismo Brasileiro, 1550-1800, is very different. Under the present conditions, he keenly observes, popular Catholicism ought to be traditional, since for the most part, progress signifies the relinquishing of popular dignity and the acceptance of new forms of dependence. Popular Catholicism must be envisaged as a safeguard of popular dignity in the face of the threat of the dominant culture, a protection which is to a large degree unconscious but for that matter not less important for the life of individuals.

This latter position opens the way for the continuity of a pastoral program. The other two evolve into a discontinuous series of occasions for the discovery of the role of popular religiosity after (Perani) or during (Mato) the liberating process. Delays, truces and refluxes of this process - such as those experienced now - would therefore lead to interruptions of the pastoral program on the part of pastoral agents which would be just as extended as the forced halt of the revolutionaries. But even supposing that the struggle would be resumed, what makes us think that social change alone will suffice to generate by way of consequence (Perani) or of correlation (Mato) not just some kind of novelty, but the Good News of the Kingdom?

The people's pastoral program is summoning the whole of the theology of liberation to a new consideration of the faithful, of the people. The people with their popular religiosity cannot be reduced merely to "a people", or to "the exploited class", or to"the nation", or to the paradigmatic "people of God". They recognize themselves in their own history as well as in their horizon of expectations. They insist on looking at religion from many more angles than the aspect which, under the influence of Protestant Europe, juxtaposes religion to faith. Time is needed and much more thought than the fashionable ideology which the first stage of liberation theology furnished in this respect. The Church needs to be deeply self-critical in order to determine why this popular religiosity arose and endured as substitution for the pastoral programs promulgated by the bishops. Popular religiosity seems to indicate that these

programs did not reach the people, or that they did reach them and were repeatedly rejected.

Unfortunately, the Latin American Bishops' Conference at Medellin 1968 was not self-critical in this domain. In presenting the Catholic people apart from the elite, they were put aside, withdrawn from a process which concerns everyone. In considering popular religiosity as an "occasion" or "point of departure" for an "authentic" evangelization, the "people" were left as a sort of confused and uncomfortable protagonist which the elite - those eternal protagonists - must "lift up" and "purify". This supposes, on the one hand, maintaining that these elites are a superior organism and, on the other, underestimating the missionary power which the Catholic people themselves possess.

It was in Argentina that this dichotomy between elite and people was first overcome, thanks to the "Priests for the Third World" who in 1969 rejected this dichotomy in the Declaration of San Miguel which was accepted by the Argentinian episcopate. The bishops however did little to put the declaration into practice. With this declaration, the people's pastoral effort ceases to be simply part of a larger program. The attempt is made to situate the whole church "in the perspective of the people and its interests". That is also Hoornaert's demand, shown in the subtitle of his book: " An Attempt at Interpretation Starting with the Oppressed".

Kaa-Kupe in Paraguay, Maipu in Chile, Lujan in Argentina, have revealed themselves in certain recent circumstances as sanctuaries of a popular religiosity which is deepening its historical conscience and is able to mobilize people. Stroessner and Pinochet have taken notice of this with the agility of their repressive reflexes. The episcopal hierarchy, on the other hand, continues to be hesitant. The elite position of Medellin thus reappears frequently in current problems.

Among Protestants in Latin America, the most extended research on popular Christianity deals with Pentecostalism. Pointing to its alienation from political life in Chile, Lalive d' Epinay calls it "the haven of the masses". Pentecostalism is the most expanding and popular Protestant movement. In many cases it can no longer be suspected of reflecting a foreign way of life, because it has reached its acculturation.

But "conversion" to "Latin American culture" is not enough. As the religious-sociological study of the congregation in Esperanza, Argentina, puts it, "one culture does not exist in a dependent society". The Esperanza Study established a bipolarity: "The basic antagonism of the national and Latin American reality reveals itself fundamentally in two cultures which are opposed to each other: the culture of domination (in this case'illustrated culture') and the culture of the people who fight for their liberation (popular culture)." (Addis Consultation, p.183 LWF/DS Doc. I.01/5.24). The case of the non-fighting but nevertheless popular Pentecostal acculturation seems to indicate that there are actually more than two poles.

Most important for the immigrant churches is the cultural isolation stated by Germano Burger for the Brazilian study. The "minority church" the "church of immigrants, mainly of German origin" consists above all of small farmers, of workers and, occasionally, of small artisans, industrialists and tradespeople. In a city, as a rule, this church amounts to practically nothing:"Consequently, we have virtually no share in the historical process of the Brazilian people.... In the cities,however, we continue to feel much like a small farmer who emigrates to the big city.. We feel incapable of entering into dialogue with the students christened by our church (and even less with the others)." The fact of being a "Church of immigrants" produces in its members "a diffidence peculiar to someone who does not always or completely feel integrated into his environment. Could this be the reason for our limiting our church activity mainly to the spiritual sphere and to those sections of the population that belong to the same group as ourselves?" (Brazilian report for Ecclesiology Study, LWF/DS Doc. I.01/25.1, p. 9 f.).

from left: H. Borrat, G. Decke, N. Minz, A. Sitompul, V. Tsu, D. Hallowanger

10.2 REACTION (summary)

by Nirmal Minz

1. The Latin American situation is little known in Asia. Therefore, it is difficult to follow exactly the different questions as set out in Borrat's paper.

2. However, the main point is clear. The socio-economic and political struggle between the North and the South is affecting the relationships between the churches in the Southern and Northern hemisphere. The Northerners seem to be developmentalists, the Southerners liberationists. But how to deal with this? Is an agreement at all possible between Southern and Northern churches?

3. It seems that liberation theologies have not yet developed concrete action programs which could include all sections of the Church as well as situations other than that of Latin America.

4. Therefore, priority should be given to elaborating more clearly and concretely a strategy for popular pastoral action and theology. In this way, the liberating power of the gospel could perhaps make use of all expressions of church life.

10.3 ADAPTATION AND HOW TO EVALUATE AND LIVE WITHIN SOCIAL SYSTEMS AS A CHRISTIAN COMMUNITY

by Gerd Decke

I. Patterns of Adaptation

The concept of adaptation refers to the relationship between the church and the political and cultural context in which it lives. It is helpful to make three distinctions within the general concept of adaptation - between assimilation, estrangement and engagement (cf. Ecclesiology Team's report, chapter on "Adaptation").

Assimilation indicates the church losing its identity within society, within the general culture by becoming the bearer of a general "civil religion" accepting and furthering a general religiosity and the society's cultural values or even by becoming a kind of religious department of the state.

Estrangement indicates the church establishing a separate identity of its own by withdrawing into a ghetto, dispensing itself from all but the absolutely necessary links to society.

Engagement indicates a critical commitment of the church to involve itself in society, in the cultural life of its surroundings, to maintain its identity by running the danger of losing it, while at the same time always critically reestablishing its independent judgment and institutional integrity.

These patterns of adaptation can be either open, direct and manifest, or hidden, indirect and latent, and every shade of difference in between.

In this brief exposition I would like to concentrate not on the aspects of cultural indigenization, but on the larger political and economic dimensions of the process of adaptation between church and society. These are of course shaped to a large extent by the overall cultural context on the one hand (the variety of ethnic, linguistic, national, and traditional religious identities) and on the other hand by the global political and economic context which also shapes international church relationships (geopolitical power struggles, dependence, interdependence or self-reliance of national economies within the international economic order).

Many of the LWF member churches live in socialist societies under Marxist governments. Only one of these, actually three regional churches in one country, the GDR, participated in the Ecclesiology Study. Two others live in societies that also call themselves socialist. The one, Tanzania, is trying to develop its own indigenous form of socialism with strong roots in African communalism, the revived tradition of "ujamaa". The other, Ethiopia, declared the building of "Ethiopian socialism". But the country has not yet had enough time to develop a clear picture since, among other difficulties, it is suffering from very complex starting conditions after many decades of feudalism and internal imperialism with strong tribal tensions now threatening the unity of the country.

Another participating church, in Chile, has gone through the traumatic experience of three years of efforts to introduce socialism by parliamentary,

liberal-democratic means (1970-73) which were abruptly and brutally terminated through a military take-over establishing an extreme form of capitalism with radical suppression of political rights. Still another church in Argentina lived through a period full of antagonistic forces and developments. It began its self-study at a time when hopes were high for what was called "national socialism" (Peronism). This attempt,however, ended in another military dictatorship imposing strict limitations on workers' movements and, like in Chile, reintregrating the country into the international economic order dominated by the North Atlantic countries.

The churches in Southern Africa live in societies which partly build their political identity on religiously legitimated anti-communism. They are now faced with the fact that socialism of one kind or another is being established close to their borders (in Angola and Mozambique) and furthermore faced with the close or farther prospect of revolutionary change in that direction in their own surroundings.

II. The Challenge of Present-Day Social Systems to the Church

The church cannot be unaffected when revolutionary changes take place in its surroundings. Some churches find ways to cope with radical change of social structures and political power more easily than others. Some go through the trauma of losing their institutional identity through internal splits or actual schism and thus have to establish a new separate identity (e.g. in Chile). Others simply withdraw into their internal affairs and hope they will not be touched until better times come (one of the temptations facing churches in Eastern Europe).

What are the patterns of adaptation - assimilation or estrangement or engagement? What are the criteria for an appropriate theology, life and witness of the church, based on the biblical witness, the theological traditions (e.g. the confessions) and service to the needs of people (the "whole human being")?

While churches simply cannot avoid these questions in situations of crisis before, during or after revolutionary change, most of our churches probably do not feel that they are immediately faced by such challenges. Nevertheless, they need to ask the very same question: how to find a faithful witness (=their identity) within the capitalist or mixed economy societies of various types in which they live. Of these societies some are highly industrialized and powerful (USA and Western Europa - but also Eastern Europe). Others are mainly agrarian, to varying degrees developing and mostly highly dependent on the powerful nations. This extremely unbalanced relationship of power poses the question of international as well as intra-national (internal) justice, of the political, economic and ideological patterns which aggravate and reinforce the injustices of the international political and economic order, and of the ways the churches have adopted to this situation.

Some of our churches have touched upon aspects of these questions asking what service to the whole human being means when the overall socio-economic structures are able to severely hamper or creatively further it: e.g. Chile in Bossey, Argentina in Addis and the GDR in its report for Arusha, Mexico in Addis and Bossey, the USA in two of its reports for Arusha, the Brazilian report for Arusha to some extent, the discussions of cluster groups I and III in Addis and Bossey.

For churches in Ethiopia and Tanzania, socialism is an ever present challenge, influencing their studies on "Identity and Resources" and "Men, Women, Youth Relations" - the only study directly asking the question ("Christian Witness and Service in Ujamaa Society") did not yet finish its work.

Why is it so important to consider the challenge of socialism in this context? All types of socialism claim to break the vicious circle of general underdevelopment, increasing dependence on the developed nations, unequal development and injustice internally, inability to reach self-reliance and social justice.

Socialism, especially Marxist socialism, in its short, but turbulent history has developed many different forms, and increasingly indigenous ones. Some of them fight each other claiming to represent the only "orthodox", "legitimate" way, but grudgingly are more and more forced to accept that there are many "national" ways.

This process of differentiation occurs to a large extent in reaction to the history of perversion of socialist ideas. Instead of approaching the classless and thereby completely participatory society,the history of Marxist socialism has brought about new types of unequal distribution of power and the bureaucratic rule of a small power elite. While economic benefits have increased the social rights of the vast majority of people, the political rights of participation in the political process have been severely restricted.

Another decisive reason for the rejection of socialism in its dominant Soviet type is the strength of nationalism coupled with a renewal of indigenous cultural forms of social life.

Socialism of one kind or another, Marxist, not-so-Marxist, and non-Marxist, is spreading. Its basic vision, though not the way it is practised in many areas, continues to exert a strange (or not so strange) appeal to many people and nations especially of Africa, Asia and Latin America. Just like " democracy", "socialism" has become so much identified with the deepest aspirations of the poor and oppressed masses of the world that many governments profess to be "socialist" when in fact they are anything but that.

The churches, especially also the Lutheran churches, have had a history of explicit or implicit anti-socialism (not only anti-communism as regards the Soviet type), or at least one of estrangement vis-à-vis socialism. This is most probably so because the Lutheran churches in the USA and in Europe have been closely tied in with the political and economic power of their nations and with their nations' exerting this power vis-à-vis the Third World. There are, however, vocal minorities in these churches criticizing this type of assimilation to the political power of the capitalist West and its economic basis.

This assimilation permeates the very life and structure of the North-Atlantic churches both in their common-sense values, their life styles and their economic basis (e.g. church taxes) and organisational structure (in Europe, state bureaucracies, in the USA, business management). This assimilation also shapes their relationship to overseas churches (the style of development aid, the close collaboration with government development aid, the similarity of economic and organizational criteria; cf. the critical remarks of the letter

which the Evangelical Church Mekane Yesus sent to the LWF and donor agencies in 1972).

There are many theological legitimations for the tendency of Lutheran churches to be anti-socialist. Among them is above all the distinction, often separation between the two poles of individual salvation (which is considered the concern of the church) and of public welfare (which is considered the concern of the world, and that means in fact mostly the state). This distinction/separation has often been identified with the distinction/separation between God's regiment to the right and his regiment to the left, or between the Gospel and the Law. The "world" was to be left to its own laws where "sword" and "reason" uninfluenced by Gospel criteria are reigning supreme.

An unanticipated latent function of this theology and its pietistic overtones is the stress on the individual as highest value, which nicely fits the ideology of free entreprise and economic individualism (freedom of the capitalist mode of production).

It is interesting to note, though, that this type of theological argumentation, because of the lack of any content criteria is able and actually tends to justify the church's withdrawal from engagement in the public realm also in Marxist socialist societies. There it fits the policy of those governments to push the church into a cultic ghetto and to practise complete separation of church and state on the church's side, but control and interference on the state's side.

On the other hand, because the public realm is exempted from theological evaluation, it is also possible for Lutheran churches (and others certainly, too) to closely identify with the government's policy - using the argument that practical cooperation on the basis of political reason is quite possible side by side with ideological antagonism or so-called non-coexistence. This type of assimilation to the state's policies and public ethical requirements may also be justified through a "theology of diakonia" (as e.g. in Hungary) which furnishes the motivation for involvement, but no criteria for evaluation.

Also in the context of indigenous socialisms like Tanzania, and it seems to a certain extent Ethiopia, too, the churches have apparently found a certain affinity with their society, and their values and practices. Do these situations constitute cases of assimilation or engagement? Are these churches committed to the public welfare in accordance with, or in spite of, their Lutheran (and pietist) heritage? How is the stress on African communalism, on cooperative ways of life linked to theological criteria? Or is this merely part of a cultural assimilation process leading to more indigenously African Lutheran churches?

In any case and in general, socialism presents a comprehensive challenge to the churches both inside and outside socialist countries as well as in the international political-economic context. On the level of theology and faith, of our ecclesiology and our theory of public ethics, it challenges us to uncover the discrepancy between the content of our theological statements and beliefs and their social function (and that means to engage in ideology criticism). On the level of institutional structures it challenges us to question the overriding concern for institutional self-preservation which induces the churches to collaborate with the dominant economic and political powers. And on the level of practice, it challenges us to action and involvement

on behalf of the oppressed, the poor, the underprivileged.

It is actually the Marxist criticism of religion (among others) which may help us to break open the churches' assimilations to their cultures and political economies (foremost, bourgeois culture and economic capitalism, but also their functional equivalents in other societies, including Eastern European and other socialist societies).

III. Criteria for the Church's Life within Social Systems

The marks of the church as the holy people of God (e.g. preaching of the word, communion, love of neighbour including responsibility for socio-political institutions, "the cross"; cf. Bossey Consultation, pp. 124 ff.), all these marks require the public character of the church's ministry and witness, its public existence as the "congregation of saints". This implies a specific institutional integrity of the church - both in its internal life and its outside relations.

Theologically speaking, the life of the church is based on the cross of Christ, is united and diversified in its gifts through the Holy Spirit and lives under the promise of the coming of the Kingdom. Liberated from self-justification and towards repentance and renewal, a self-critical recognition of our personal and corporate complicity in denying the rights of others becomes possible.

If and when the church can live like this, even in faint approximations, its anti-totalitarian, anti-conformity, anti-bureaucratic character will acquire a peculiar social and political significance. It may become a paradigm for society or, in specific situations, something like a partial substitute for society, (as e.g. in some countries of Latin America and Eastern Europe). It preserves possibilities which the society has lost or anticipates possibilities which it has not yet gained (e.g. of public discourse and fair ways of conflict-solving, of reconciliation and settlement of antagonistic interests). The church thus opens to society the horizon of the Kingdom of God - as judgment and promise for the church as well as for society.

The church therefore needs to create its own internal legal and organisational structure corresponding to its existence as the new community in Christ. Authority in the Christian church is based on living the daily dialectic of Jesus Christ's death and resurrection by carrying his death and life on ourselves i.e. dying to the sin of self-justification and being freed for sacrificial love of others. It is the Gospel of justification and forgiveness which enables the miracle of beginning again, of cancelling the fixations of alleged laws of human division and mutual oppression.

Through its internal life the community of saints will present a profound challenge and will sometimes be considered a danger to public peace and order, since it will not be functional for maintaining the divisions of power in its social environment which produce domination and exploitation.

Thus a primary contribution of the church to the societies and cultures in which it exists may not be its ethical teaching and confessional orthodoxy, but its peculiar ecclesiology of voluntary organisation and conciliar, collegial cooperation, of fair rules of participation and common sharing of resources.

Thus the church's internal interaction may be its most powerful political action. In upholding its specific institutional integrity, e.g. in securing its own rights as an institution and in living paradigmatically for society in its legal structures and economic behaviour, in its internal forms of communication and distribution of power, the church may directly and indirectly secure the human rights of others.

Working for the common good through unity in diversity (created by the Holy Spirit) makes the Christian community a paradigm for political action. It can thus constitute a devastating judgment on the technocratic style of governments in bureaucratic capitalist or socialist societies which assume that all human problems can be solved according to the model of technological manipulation of nature.

The church must not pretend that society can become the church, that individuals or groups are willing to sacrifice their own interests without receiving something in return. But the church can engage in vicarious socio-political action and thinking anticipating what the society does not dare or want to do or think. The church as an institution "for others" distinguishes itself from other institutions by the way in which it takes up its public role, not from a position of special privilege legislating its moral code on to society, but by renouncing all clerical triumphalism and political messianism and working for the rights of others even if its own institutional security might be threatened.

For this role of acting and thinking on behalf of others, the church needs a specific institutional integrity. This requires,externally, certain structural safeguards of rights which secure the public character of its life and witness and, internally, if its engagement within society is to remain credible, concern for the victims of political, economic or cultural domination regardless of their position.

The church may thus become an intermediate institution in conflict resolution, nationally and internationally. It will, however, only be tolerated by the powers that are, regardless of whether they be capitalist, socialist, democratic or authoritarian. Taking up its public role as the holy people of God, willing to be a vicarious church for others while defending its own rights to public existence and giving testimony through the example of its internal life, the church will inescapably get into conflict and will have to suffer the consequences.

Conflict with its society through engagement for it becomes a mark of the church, avoidable only by way of assimilation or estrangement. (Cf. Bossey Consultation, pp. 38 ff) The "cross" is one of the indispensable criteria for evaluating how the church has adapted - the national churches as well as the international community of churches. This "cross" will take on different shapes in different cultural contexts. But let us not fool ourselves - in fear and trembling - that there is a way around it. Those of us living in societies outwardly favourable to the church have a harder time discovering it. That is the price we pay for the widely larger possibilities of engagement that we have. Let us learn from each other what the dangers and possibilities of our various ways of adaptation are, and in a common learning process let us discover the theological criteria and spiritual resources which help us to strengthen each other for a common witness.

10.4 REACTION

to Gerd Decke, Adaptation and how to evaluate and live within social systems as a christian community?

by Günter Krusche

Thesis I:

As the society in the socialist German Democratic Republic is a complex one, the process of adaptation in the churches is characterized by a considerable plurality.

Comment:

Now, in the case of an empirical description of reality, the ideological level cannot be claimed to be the only level of discourse. For the socio-political reality is very complex: it has a place for the different levels of social life as well as for diverse personal experiences.

In contrast to the ideological level - which, naturally is of special and challenging interest to theology - is the institutional level on which, in addition to the party, the state stands over and against the organized church. The state, however, understands itself as a state for all citizens; thus it sees itself as having the task of guaranteeing the right of Christians "to profess a religious belief and to adhere to a religious practice" (Art. 39 (1) Constit. of the GDR 1968). On this basis the existence of the organised church cannot be denied. The State Secretariat for Church Affairs is an expression of this fact.

In addition to this, one must mention that "below" the institutional level there are experiences in areas which cannot or which cannot readily be organized and in which, consequently, ideological issues do not play a decisive role. This involves a broad range of subject-matters and, of course, all of the so-called "human problems", as well as human communication and interaction.

A further reason for the complexity of the relation between church and state lies in the fact that the situations in the various regions in the GDR differ considerably from one another. There are areas in which the structures of the folk-church are still alive; there are other areas in which secularization is well advanced and organized church-life is practically non-existent. Furthermore, the development of society has progressed to different degrees or has led to different consequences. Thus it is not surprising that there are differing, indeed antithetical experiences among Christians in the GDR. It is a distortion of reality, if, due to the selection scheme used, only positive or only negative experiences are passed on. By overstating the case one could say: in the GDR, everything is possible!

There is latitude and there are possibilities for witness and service and for a consciously Christian existence, as there are impossibilities, indeed, obstructions which need mentioning. Recent Marxist sociology of Religion (O. Klohr etc.)has a much stronger empirical approach than it did in the beginning. It is up to the church and its members to create those facts on which Marxist empirical research forms its conclusions. Even the continually recurring obstruction of church activities - mostly on the administrative level - cannot cancel the official recognition of the church as an institution with its own structure and cannot invalidate the guarantee for the independence

of the church. This must be borne in mind in a description of the institutional reality of the churches in the GDR."
(from GDR contribution to Ecclesiology Study I.01/5.31, pp. 12-13).

Thesis 2:

The doctrine of the "Two Kingdoms" can be very helpful if a distinction without separation between the "Two Kingdoms" is made.

Comment:
"Now it must be asked which meaning the Doctrine of the Two Kingdoms can have under the proviso of a secularized society. The communicative aspect is especially important here. The Two Kingdom Doctrine offers a way of relating Church and Society which tries to be fair to the peculiarity of the Church's mission without removing people in the social realm from the claim of the Word of God. Said in another way: It distinguishes the realms (Luther called them Kingdoms) without separating them. That is especially important for the Church in the GDR.

According to the way they understand themselves, Church and Society in the GDR should be sharply distinguished from each other. The spiritual aspect, constitutive for the Church, finds no correspondence in the social reality and thus also no resonance. Conversely, the socialist society does not need the Church as an integrating power in order to achieve its own self-understanding, the way the societas Christiana did. Church and Society have moved apart from one another. The legal separation of Church and State is one illustration of the much more all-encompassing process of secularization.

Empirically this means that the Church will increasingly be a marginal phenomenon in the society. The reaction of the Church to this was and is ambivalent: either the Church concentrates on "the essentials" (das "Eigentliche") or she retreats into herself. As much as the concentration on the mission of the Church led under the influence of the "Kirchenkampf" to a deepened understanding of the Biblical message, so much also did it damage the "relevance of the world to the faith" ("Weltbezug des Glaubens"). For the total separation of the Church from Society is a sociological fiction which is also not theologically tenable; for it does not lie in the interests of the mission of the Church. The Church can only be effective when she is in communication with her environment. As an organization - respectively, institution - she participates in the communications system of a society even when she expressly retreats into herself.

Beyond that, the Church exists, insofar as she is a Christian community, within politico-social relationships, even when she defines herself as a minority church or manoeuvres herself entirely into a ghetto because she thinks there is no place for her in society. Nevertheless, the "otherness" of the Church, her identity, is not based on the act of marking herself off from society, but in her "being-in-Christ". There is - in the language of the Two Kingdoms Doctrine - the "Kingdom of God or of His dear Son". Separating off from society is meaningful only when it is in the context of the witness to Christ. This will not lead to a total separation of people from others in this society."
(From GDR contribution to Ecclesiology Study I.01/5.31,p. 61-62.)

Thesis 3:

The churches in the GDR are between estrangement and accommodation on the way to engagement in witness and service. Christ does not merely motivate us to do something, but he sends us to concrete witness and service.

Comment:
"2.2.2. Between Strangeness and Accommodation
Just as the Church of the New Testament has already done, so also the "Church in Socialism" has the experience of being perceived as alien by her environment. It is not merely a question here of the confrontation with atheism, but also of the incessant, over-all process of secularization in public and private life. This means an increasing strangeness of the institutional Church including the mandate to proclaim the Gospel over and against society owing to her progressive expulsion from public life.

On the other side, the life style and world view of the society suck the Christians in to such an extent that they are tempted simply to give up their Christian values to the circumstances. However, the engaged members of the congregation do also stand before the task of adjusting to the socialist environment, if they don't want to become isolated and estranged.

The Strangeness of the people of God in the World is a theme which extends throughout the entire Bible. God Himself is the Stranger, the "Wholly Other". The world stands inimically in opposition to Him, and Jesus as well, as His representative , is a stranger in the world. There was no room for Him in the inn. His people rejected Him. He was not understood by His own family or even by His disciples. Whoever wants to be His disciple must leave Father and Mother and take up his cross. As "One who is born again" he is no longer "of the world" although he lives "in the world" (John 15:15; 17:14.16). On the other hand, the experience of strangeness of the people in the Bible was a result of the encounter with the holy and merciful God, who through Jesus Christ, frees all men for the New Creation of the Son of God (Gal. 5:1). The strangeness of the Church corresponds to the freedom for which Christ has set us free. This freedom does not mean, however, a warrant for the arbitrary behaviour of human tyranny, but rather the taking up of responsibility for God's saving action in the world.

However, there is a legitimate accommodation of the Church to the world in which she exists in order that the office of reconciliation can be appropriately carried out. However, she remains at the same time in the tension of contradiction, which she experiences with her mission as her Lord did (Matt. 10:24). The strangeness of the Church belongs to her very essence, because, as an instrument of the holy works of God, she must testify to His "Otherness".

Because, in the Incarnation, the mercy of God has inextricably bound the world to Himself (John 3:16), the Church as an instrument of God can only discharge her service in the world and for the world; this means, under all circumstances, the historical existence. Just as the Logos has become flesh (John 1:14), so also is the Church, not of the world, to be sure, but in the world. It follows from this for her Praxis that she also can witness to and live the Gospel only in historical forms. The adaptation of the Church to the world has, then, nothing to do with unprincipled opportunism. For the Church, the only criterion is the missionary task of the Church, to testify to the world Jesus Christ in the form of a servant (Phil. 2:5-11). For this reason her

strangeness must not lead to isolation, but must be in the service of giving understandable expression to the testimony of Jesus Christ (I. Cor. 9:20). Her "adaptation" corresponds to the gift of the merciful God to the lost world, which liberates man from sin and its devastating consequences.

In order to be faithful to its mandate, the Church must again and again be willing to risk her identity. This is part of her being in a historical form. She is strange to herself, for as long as she exists in the world there is no "sure" Church, she remains "semper reformanda", always in need of the justifying mercy which comes to her from outside in "Word and Sacrament" (CA VII). The acceptance of mankind through God's mercy empowers the Church to lay claim to her freedom in practice. Since the Church accepts the guilt-laden entanglement with the world which comes with her historical form trusting in the mercy of God, she gives up any claim to be the ideal, pure Church. She does this out of love for those who are lost and in obedience to her Lord, who has called her to this service. And she comes to know her identity from the Lord "who in every respect has been tempted as we are, yet without sinning" (Heb. 4:15), precisely in perpetual need of the mercy of God. "For the Church is not called holy because she has no sin. The Church is called holy not because of her perfection, but because of her origin. But for the sake of Christ, who has sanctified her, she is holy."

The freedom which has been presented to her in mercy empowers her to be "the Church for others", "the Church not beside, not against, but in Socialism" (Eisenach 1971, 3rd Meeting of the First Synod of the Federation of Evangelical Churches in the DDR). Precisely in this will she be different from the world in which she lives: a "letter from Christ" (II Cor. 3:3).

Solidarity with the suffering and a devotion which serves are, therefore, constitutive elements of the Church's existence.

The Church gains her identity between strangeness and accommodation in the dimensions of giving and receiving.

(1) Identity is found whenever the Church displays the justifying work of God. Her reality corresponds then to that of mankind: "simul justus et peccator",

(2) Identity is found whenever the Church in her behaviour shows solidarity with all people in conformity with the mission (John 20:21).

II. REGIONAL GROUP REPORTS

11.1 EAST AND WEST AFRICA

I. DEPENDENCY

1. Question of the World Market: How can the Northern churches be stimulated to press for world markets which are fair and advantageous to the Third World?

   a) It was emphasized that church leaders in the North be requested to stimulate their constituency to work for a fair and just world market system;

   b) that churches in the region seek to influence such organization as the East Africa Community to seek new markets within Africa or the East.

   c) The world monetary system needs the churches' influence for change so that imbalances can be lessened.

   d) The church structures in our region should be analysed to see how dependent we are on the world market (monetary) system and/or on the local indigenous market system.

   RECOMMENDED:
   1) that our brothers and sisters from the North stimulate the conscience of their constituency toward a more just and equitable world market system.

   2) that the churches of the South redefine the structure of administration and ministry that they have adopted with regard to the question of dependency.

2. Education: There was a feeling that there is dependence on the West concerning education. Yet, a problem has been felt with the assimilation back to the political, economic, and cultural context of the respective countries. Nevertheless, there was an awareness that being independent does not mean being cut off from the rest of the educational world.

   RECOMMENDED:
   1) that the training of church personnel be best done within the regions with similar political/economic position.

   2) that church-related schools have as wide an interdisciplinary curriculum as possible to ensure wholeness in the educational process.

3. Personnel in Mission: We seek to keep the door open for workers from overseas to cooperate in the mission of the church. This is not to say that we are dependent on their presence but we do seek their gifts-talents to be shared in the growth of the church and the fulfillment of its mission. We feel a need for an interdependent stance as regards personnel and finance within the Lutheran family to fulfill the mission of the Lord in the world.

RECOMMENDED: 1) that through the LWF structure, ways be sought to ensure and enable a two-way traffic between churches in their common mission imperative.

2) that this need be amplified to result in closer co-operation between the regional churches for the sake of work at mission within and between regions (especially Africa/Asia).

II. ADAPTATION

1. The church cannot avoid adaptation. Adaptation will either be conscious or unconscious. In its adaptation, the church must not lose its identity. Adaptation to polygamy was pointed out as an example: while polygamists may become Christians, the churches in Ethiopia and Liberia and the Synod in the Arusha region of the ELCT have clearly stated that Christians may not become polygamists.

2. The church msut also maintain its institutional identity, not only with regard to preaching, teaching and evangelism (kerygma), but also with regard to fellowship (koinonia), its help to others (diakonia). The church becomes engaged in society through its educational programs, catechetical instruction, Christian literature, radio, etc. It can only play a prophetic role if it maintains its identity.

RECOMMENDED: that the churches in East and West Africa engage in a study of adaptation in various cultural contexts at all levels.

3. Churches anywhere are affected by the political and economic situations of which they are a part. Therefore it is natural for the church in any given country to adapt to that society's political and economic system. Involvement, however, must be through a selective process based on Christian principles. Adaptation can never go so far as to deny the unity of the church above and beyond the borders of political and economic systems.

4. Cultural adaptation by the churches to their environment was welcomed, in particular the use of the local or national music and poetry in worship. It was agreed that greater cultural adaptation be sought in liturgy.

RECOMMENDED: that the churches of this region engage in a critical evaluation of their theological identity as expressed through liturgy, art, architecture, dance, etc. and that cultural adaptation and identity be promoted through seminars and scholarships.

5. It is envisaged that the study process include:

a) study by and within each individual church,

b) exchange of insights between the churches,

c) review of the way in which the results of study are being implemented.

DISCUSSION: Only slight editorial changes were suggested, which have been taken into account in this text.

11.2 ASIA

Preamble

In the search for the church's true identity, each area of the church needs to assess its own self-understanding. Yet the sharing of the self-understanding of each helps others in viewing their own identity. Thus the process generated by the current self-study program of the LWF is felt to be wholesome as it leads to mutual edification and stimulation for mission and service. We furthermore agree that without an ongoing process of self-study, reflection, and commitment the churches in Asia in particular risk compromise of the faith, a consequent dulling or obscuring of the impact of the Gospel, a loss of identity, and disintegration of mission. We view with alarm the present manifestations and trends of increasing dependency, uncritical adoption of forms of church life and adaptation to Western structures and presuppositions, as well as accommodation to Asian cultures and and religions. Therefore the earnest call must go out to all churches of Asia to consider the present situation as being a threat to the very survival of the church as church and, consequently, to the mission on which the Lord has sent us.

Believing that dependency leads to abdication of responsibility and that a clear sense of identity fosters effective witness and faithful stewardship of all resources, we propose the following considerations:

The following points are to be considered as suggestive of other factors and not exhaustive as regards definitions, recommendations, analyses, etc. It was felt necessary to make a clear-cut distinction between dependency with its negative, unwholesome features, which obscure or hinder the church's self-understanding, identity, and self-reliance, on the one hand, and dependence, with the accompanying potential for mission and service with integrity. The controlling factor in both is the gospel and the mission of the triune God committed to the church for the sake of the whole human being.

I. DEPENDENCY - The posture or attitude of an individual or a church which manifests ingratitude, distrust, immaturity, unwillingness to accept responsibility, forgetfulness (or rejection) of mission.

1. It leads to: neglect of resources, rejection of suffering, despising of one another and nearby resources, loss of integrity and credibility.

2. It perpetuates wrong structures and relationships, e.g. mother-daughter, head office-branch office, partner church (business-like);

3. It promotes lethargy and avoids involvement in the local community (world) for which it exists; (egoism, isolation, gap between rich and poor).

4. It leads to ultimate if not immediate loss of identity. "The hand of the giver is always higher than the hand of the receiver." (Ancient Tamil-India proverb). Thus in

maintaining a receiver-consumer mentality, the church tends to stagnate instead of growing.

5. Forms of dependency which point to dangers: dependency on government aid, on government policies, on cultural traditions (adat), on mythology, fate, on political structures, self-centered church structures, etc.

6. Causes of dependency: distrust ----- grasping ---- Result: exploitation and oppression

Solution for dependency:	fear, love trust in God, leading to mutual trust among neighbors	----- sharing critical solidarity	----- benefit of others higher than our own needs

II. DEPENDENCE - the trusting, loving relationship of one to another for the sake of an ultimate purpose. Thus as creatures people are historically related to God and to one another; Luther: related to God in faith and to our neighbor in love.

Thus dependence, as a positive value, carries with it dynamic implications, not by virtue of the act of depending, but by virtue of the object of dependence. Constructive forms of dependence for the church:

a) Dependence on God's good creation - Art. I of the Creed. Faith in God the Creator leads to critical/selective dependence upon such things as thought forms, channels of communication, culture, sociological and political structures, land, people, resources (indigenous energy, women, youth), and national economy.

b) Dependence on Jesus Christ, the living Word of God.

c) Dependence on the Holy Spirit's creative enabling power - Art. III. Faith in the Holy Spirit allows for unlimited possibilities. Gifts of the Spirit, guidance of the Spirit, presence of the Spirit in koinonia, in the Word.

d) Faith alone and rejection of all that hinders costly discipleship.

e) Confidence in the results of timely (Kairos) hard work (planting, tilling, harvest).

f) Confidence in the outcome of corporate strength and cooperative effort; ability to have a critical outlook for productive work.

g) A turning to one another for mutual building up and to the neighbor for goodwill.

Basic scripture references: Eph. 4; I Thess.4:9-12

III. ADAPTATION

1. Assimilation, estrangement and engagement are not adequate categories in our Asian situation. We propose "penetration" as another category in order to emphasize the dimension of salt, light and leaven as the church faces the problem of adaptation in the Asian context.

2. In the process of integration in nation-building, Christian engagement and penetration into cultural, social, economic and political life of the nation are essential.

3. The church may accept coexistence as a structure of cooperative relationship between nations and peoples. However, an uncritical involvement may lead to the erosion of the church's identity as a reconciling community.

4. In the process of engagement and penetration we avoid adaptation to Western (Northern) presuppositions, life styles, and structures and work for critical indigenization and modernization in free nations.

5. This process is to be carried out without compromising our faith and losing our identity as the church for the sake of the gospel of Jesus Christ (I Cor. 9:19-23).

DISCUSSION:

Besides editorial suggestions, it was questioned whether the distinction between dependency (negative) and dependence (positive) really holds true consistently.

from left: C.L. Muyanzi, V. Tsu

11.3 LATIN AMERICA AND SOUTHERN AFRICA

For the sake of new arrivals, the discussions which had so far taken place on dependency and adaptation were briefly recapitulated. This led to further discussion, particularly of dependency.

Points of similarity and dissimilarity between Southern Africa (i.e. Namibia and the Republic of South Africa) and Latin America were considered. These included the presence of elements of African culture in Brazil, and the existence of Afrikaans-speaking descendants of prisoners of war and refugees from the South African war ("Boer War") in Argentina.

Both areas have felt the effects of British colonial policy in their past. As far as neo-colonialism is concerned, this is more openly felt in Latin America at present, but both areas are dependent on the West. In certain respects the West is also dependent on these two areas, and so the subject of inter-dependence was discussed. We concluded that dependency was wrong when it involved exploitation or when the growth to full freedom and maturity of one section of the people became difficult or impossible, and they were dehumanized. However, liberation involves everybody, both the oppressed and the oppressors. Both are in need of freedom, and need one another. It is also possible for people in a place such as Namibia, which is dependent on Germany for finance, to have insights and other non-material resources which Germany needs.

There are two levels to be considered, the general socio-political, and the ecclesiastical. Experience in recent negotiations between the three churches in Namibia has shown that there is not only economic, but also theological dependency on Germany, and that the more holistic approach of the black churches is needed as a corrective.

A particular difficulty is located in the structures of overseas aid and support. The Evangelical Church in Germany (EKD) supports German congregations financially and with pastors (usually drawn from the one specific school of theology and piety). Mission societies support the black churches.

RECOMMENDED: 1. that these structures be revised so that the process of liberation is not obstructed. The test for foreign aid, if it is to be diakonia not neo-colonialism, is whether it facilitates a growth towards maturity. Addressing ourselves to the church in Germany we wish to utter a warning against the giving of aid, not according to the needs of the recipients, but because these donations satisfy some emotional, psychological, ideological or even political need in Germany. Addressing ourselves to German churches in Latin America and Southern Africa, we believe that they must be aided and encouraged to become more indigenous. Their future lies in the land where they are. They are no longer recent immigrants, and, since both Latin American and Southern African societies are pluralistic, there is no insurmountable obstacle to identifying themselves thoroughly with the land of their adoption, while retaining their language and traditions.

2. that both in Latin America and Southern Africa the German speaking churches should not be apart in a wrong way from the society in which they live. To this end they should be helped to develop a pastorate of ministers born in their countries.

3. that the local churches should become missionary in respect of the society in which they live.

4. that pastors coming from overseas to these countries ought to have the right and thorough training in the history, cultures and economics of the country in which they will serve. Locally-born pastors should have included in their training courses economics, history and cultural subjects.

5. that local ecumenical initiative should be fostered by ceasing to supply aid in a way which enables the local churches to overlook the need for cooperation with other churches in their area.

6. that donor churches should not give aid to other churches without themselves being involved in the struggle against national and international dependency structures in their own society. Otherwise the giving of foreign aid becomes a form of escapism.

DISCUSSION:
Some substantial clarifications were asked for, which have been incorporated in this text.

11.4 UNITED STATES AND LATIN AMERICA

The discussion could not be finished because it ties in closely with the next two issues. After a long debate on dependency and development and a presentation of the different national churches' adaptation to and dependency on the socio-political structure of the countries, the theological problems were touched upon and some preliminary recommendations were made.

I. GLOBAL DEPENDENCY OF THE SOUTH ON THE NORTH

The churches participation in their countries' dominant power structure was recognized. The relationships within the world market must be decisively reordered.

What can the churches do?

1. They cannot change the world structures (structures cannot repent), but can at best contribute to change.

2. They have to raise their prophetic voice.

3. They can point to the root causes of the worldwide inequalities and the injustice of the world trade system and thereby become a sector of critical public opinion.

4. They can be of some help (pilot projects, signal effect of "good" development service according to the needs and demands of the South: i.e. not imposing one's own structures; we are developmentalists!)

5. Conscientization of world problems on the congregational level (educational task).

6. Critical review of the churches' development aid projects (including World Service of the LWF).

7. Development has to be related to "witness and service" of the church.

8. No "justification" by the good works of foreign aid and development service.

9. Support of "paradigmatic" projects.

10. Help laity who hold critical positions in our society to exercise a positive power in their vocations.

11. Dependency can only be seen in the context of the necessary interdependence.

II. INTERNAL DEPENDENCIES AND ADAPTATIONS

All churches have to adapt to the specific situation of the country and nation. What is the churches' contribution in nation building and the conservation of a national identity? In all churches we find three attitudes of dependency and adaptation:

1. over-adaptation (assimilation) without critical distance

2. distance from society (inner immigration, ghetto, estrangement)

3. critical commitment to the society and in any given society (flexible attitude).

One and two are extremes and tendencies which are always present, depending on external pressure. Three is the usual "broad stream" of a church with many nuances and inclinations towards any of the extremes.

What can the churches do in terms of "repentance and renewal" (strategy)?

1. The North can and should at present give no recommendations and counsel to other regions but should mainly turn to its own short comings (repentance and renewal!).

2. Even in our regions one church cannot tell the other what to do; they can consult together and listen to each other.

3. The European churches are aware of their often pressing traditions and their participation in the 'Constantine - medieval' model (parochial system and "pastor-church").

4. All recommendations are only worth the paper they are written on if they do not reach (one way or the other) the congregational level.

5. There is a special inter-Lutheran interdependence which might become anti-ecumenical.

III. RELATION OF FAITH, PRACTICE AND INSTITUTION

As Lutheran Christians we have to take into consideration the dialectic of justification by faith and work, the proclamation of the gospel and the law, the interrelation of the Two Kingdoms, the consequences of the "marks of the church", etc.

1. Level of faith - The main task is the proclamation of the gospel as a liberating force. i.e.: justification by faith and not by good deeds (e.g. in development aid and churches helping churches) and not by a bad conscience (of the North over against the South). Too often in sermons and statements the gospel is turned into law (you must, you ought to, etc.) and ideologies.

2. Level of practice: The style of doing politics (incl. church politics) should be different as a consequence of the proclamation of the gospel (not serving one's own national, social, racial and confessional interests). Here also the law has to be administered rightly by not moralizing but listening to the brothers and sisters (e.g. in the South) and analyzing with competence (and the help of competent advisers) the socio-political situation.

3. Level of institution - The preaching of the gospel has to become incarnate in the life of the community - the koinonia-aspect has to be strengthened over against the parochial system ("new community in Christ"). This aspect will be discussed in more detail under Section B below. There was quite a difference of opinion on how far organizational structures can be derived directly from the gospel and how the dialectics of law and gospel have to be applied. It was agreed that the Christian community cannot just be structured according to secular institutional and organizational structures but must always be critically reviewed according to the gospel.

RECOMMENDED: that the LWF support further studies on the impact of the gospel on the level of practice and institution.

DISCUSSION:

Re I.1 : The sentence, "structures cannot repent" was challenged as possibly weakening the commitment to necessary change.

Re I.2 : The sentence was found to be not specific enough. As a basic example, the question of church and industry was raised, e.g. with regard to investments in Southern Africa.

Re I.4 : There was basic disagreement on the sentence "we are developmentalists".

Re I.10: (and I.2) It was noted with concern that Western churches often marginalize committed Christian action and research groups who try to share uncomfortable information about the involvement of Western societies and churches in oppression and exploitation in weaker parts of the world.

Re II.2: It was questioned whether in certain circumstances churches do not have the obligation to tell other churches what to do or not to do.

ADDITIONAL POINTS:

1. A deep concern was expressed about the fact that some countries in the West do not accept enough refugees and immigrants from countries suffering under fascist oppression (e.g. from Chile), which partly came and comes about with the help of Western governments.

2. There is a dangerous and dependency-creating presentation of Southern churches and societies in Western audio-visual material for fund-raising purposes.

3. Many students from Southern churches do not feel accepted in many Western congregations.

SECTION B: WHOLENESS IN LIFE AND MISSION

12. BIBLICAL THESES

WOMEN IN CHURCH AND SOCIETY

by Judes Bukambu-Kamala and Gerta Scharffenorth

I. QUESTIONS OF WOMEN

1. In all the churches in the world Christians hear the good news that God became man, born of a woman, to free us from the captivity of sin for a new life according to God's will. They find the courage to live by faith in their everyday difficulties. For centuries women have come up against the fact that the transforming power of the gospel meets with opposition where, besides other division among human beings, male-female relations become an issue. With respect to the family and society, the argument runs, the orders ordained at creation "cannot be modified or developed into the Kingdom of God...these have an autonomy over against the constitution of the Kingdom of Christ" (Althaus, Ethik, 1953, p. 110). Women's activity in the church has been confined to lesser, though necessary forms of ministry, following Paul's instructions in 1.Cor.14:34 and 11:3ff. Other Pauline statements like Gal. 3:28 have been overlooked, as a historical survey of the commentaries shows.

2. Men and women read in the New Testament that Christ's followers included many women. Six names are known: Johanna, the wife of Chusa (official at the court of Herodes Antipas); Susanna, healed by Jesus; Maria, the wife of Cleopas, one of the two men mentioned in the Emmaus passage "Certain women also of our company made us astonished with their experiences at the empty tomb" (Luke 24:22); Salome, the mother of James and and John; Mary, the mother of James and Joses, the disciples and fishermen; Mary Magdalene,whom Jesus freed from the power of devils and who annointed him in the house of the Pharisee just before He went to the cross. The gospels tell us that Jesus often countered the androcentric views of his disciples: he defended women who brought their children to him at an untimely moment; when Mary Magdalene used costly oil to wash his feet; when the woman of Canaan stopped him on the road to ask for healing. The disciples cannot understand how He can discuss theological questions with a woman at James's well. He defends the adulterous woman brought to him for stoning. Jesus freely visited the house of Mary and Martha, even without the presence of other men as Jewish law prescribed. Women today want to know why Jesus's behaviour should not be the model for church life.

3. When we say women's liberation or women's rights, it is not the idea that the whole world system should be turned upside down. The idea is that the male dominated societies should change their attitude in regard to women. Women have capabilities and ability in other fields, too, besides the household.

   Dr. Aggrey, one of the great African educators said: "If you educate a man you educate an individual, if you educate a woman you educate the whole family and in consequence the whole nation." Women call for a new development of partnership in the families, in schools and in the life of the church, created by the Holy Spirit.

II. THESES FROM BIBLICAL STUDIES AND THEOLOGICAL RESEARCH

4. The early church followed the sayings of Jesus but met with an ambivalent situation. In the surrounding Greek and Roman communities, equality of men and women had long been an aim and the upper and upper-middle classes had come close to achieving it.

   Thus there was full participation by women in all activities - establishing congregations, teaching, mission and prophecy, and in social service. In Jewish Christian congregations religious attitudes and customs had to be broken down (e.g. women were separated from men by a screen at worship). This needed time. Paul mentioned women among his "fellow workers". He raised no objection to their collaboration in founding churches or in prophesying. In the conflict situation in Corinth, however, a tendency to resist the "hellenistic" equality of the sexes emerges in his thinking. In 2.Cor. he nevertheless states "if anyone is in Christ he is a new creature" (2.Cor.5:17) without restricting it to men; this is in keeping with the letter to the Galations, 3:26-28).

5. When the "ministry" and "authority" became legal terms in the post-apostolic era, a wholly male clergy emerged. This process was supported by the adaptation of the churches to the hierarchical structures of the state in the declining ancient world and the strong anti-women tendency of syncretist ascetic philosophies. Women's involvement in the congregation was reduced to that of deaconess until this function also disappeared. "Teaching bans" accompanied this trend, although women suffered and died for their faith during persecution alongside their husbands, brothers and sons. The ethics of household structures ("Haustafeln"), relating to the conservative branch of ancient philosophy, have preserved the andro-centric interpretation of the gospel until our age. It hampered the unfolding of relations between men and women in the spirit of the gospel. Until the fourth century women were active in the church; but theological rationales for this were considered "heretical". The large churches benefited from the talents and abilities of women and particular achievements were praised; they were, however, deprived of responsibility. The early Catholic alliance between late Judaism and Roman law, the adaptation to political structures and above all the connotation of sin attached to sexuality were the prime factors in determining future developments (cf. LWF/DS Doc. I. 01/5.20.1).

6. In the late Middle Ages the church and theology reverted to dogmas of hostility towards women and the human body, (conception of ministry, notion of sin, inferiority of women). The affirmation of sexuality and the equal status of men and women were again classed as heretical teachings (cf. "Friends in Christ", LWF/DS Doc.I.01/5.20.2). Women suffered prejudice and discrimination because of their sex (cf. scholastic doctrine on witches). Luther's doctrine of creation, his christology and pneumatology intitiated a change. In many of his writings (including the Catechism) he advocated equality for all the members of the body of Christ. The church orders of the Reformation confirm that the congregations approved this belief and followed it in their lives (cf. LWF/DS Doc.I.01/5.35.2).

7. According to Luther, man and woman were created by God. They cannot dispose freely of their body and their sex which are inseparable from the "image of God". God's charge to preserve life and shape living conditions can only be fulfilled jointly. Human rules and customs assigning to women a lesser role than to men misinterpret the divine intention which moulds their relationship. Husband and wife are together "apostles, bishops and pastors" in thesocial and economic community of the late medieval household, because of their "teaching the gospel there". Through baptism all women become "the spiritual sisters of all baptised men, with the same sacrament, spirit, faith, spiritual gifts and goods, so that they become closer friends in the spirit than through external kinship" (Luther, in "The Estate of Marriage" on Gal.33:26-28). Christ frees men and women from the burden of dependence (Gen.3:16-19) so that they may become "friends in Christ". This is the goal of their relationship in the family, the church and the society (cf. LWF/DS Doc.I.01/5.20.2).

III. REFLECTIONS ON PARTICIPATION

8. These insights are the fruit of critical historical Bible-studies and Luther research. We do not call for a "neutral methodological" thinking. The procedures of historical, philosophical, linguistic and psychological methods start within the dialectical history of faith. We found that the New Testament-based dialogue began anew when Luther rediscovered the power of the gospel, changing the structures of the fallen world (e.g. Magnificat Luk. 1; the Sermon on the Mount; the Freedom of a Christian). When translating the Bible into German, Luther repeatedly used the term "children of God" in preference to "sons of God", thus including women. This is true of Gal.3 and 4, an important passage in understanding the new creation" which begins in this life (cf. II. Rom. 8:15; Matt.5:9). He tried to be sensitive by not excluding, by the language, half of God's children. If we ask how to find our identity as Lutheran churches, we must not neglect important elements of our traditions. Why do we not enjoy being equal children of God? Equal in our failings, indeed, but equal in our hope, too, that God will use us as instruments of his love.

9. The Biblical studies we presented should be continued in the member churches. They aim at keeping open the experience of faith. Our generation is now confronting the question of how we interpret and realise the effects of "the new life in Christ" on the relationship between men and women in church and society.

Front, from left: J. Burtness, K. Makundi, G. Doss, P. Hefner, C. M. Fisher

Back, from left: H. Beisiegel, N. Hasselmann, G. Scharffenorth, A. Mwakisunga, G. Kimirei

13. INTRODUCTIONS

13.1 THE AFRICAN CONTEXT OF FAMILY AND COMMUNITY

by Judah Kiwovele

FAMILY RELATIONSHIPS

Family ties are among the means for freeing people from fear of one another and uniting them in their responsible social life and cultural consciousness.

In the Tanzanian traditional society, people used to spend most of their life in their home local community and tribe. They could, however, go for work far from their tribal limits on a contract basis and then go back home and be reunited with their families. Permanent employment was not appreciated as it is at present. The local community was more integrated, now people are mobile. Most families were permanent and their relationships were closer than they are now. The local community was an extended family where everyone was recognized, accepted, and participated in a life of sharing. Children and youth were socialized in a permanent responsible social sphere and life of an integrated local community.

Since the colonial era, socialization has been partly carried out by family and community and partly by agencies of socialization such as schools. There are few schools for higher education and, as a result, most children and youth leave their families and communities to attend the boarding schools of higher education. They are thereafter alienated from the integrated responsible social sphere of their home community. Such alienation may lead to the disintegration of the family relationships, and mobility brings with it foreign elements to local communities.

It is possible that the traditional family and community relationships and integrated responsible social consciousness will be recovered and developed through the reorientation to familyhood that is being tried by some of our independent states of Africa. Integrated responsible social consciousness depends on a local community where everyone is recognized and accepted in mutual life, work, sharing and social service.

THE FAMILY AND THE LOCAL DIMENSION

In the Tanzanian-African traditional society, families were closely and permanently situated; there was less mobility than there is today. Most of the families were, in one way or another, related to each other within the local community. Such kinship relations meant that every adult was respected with a filial attitude and every child or young person regarded as 'our child'. Man is still, however, a family in Tanzania-Africa, despite the process of social change. In the local community, unqualified mutual recognition and acceptance expelled mutual fear. Agencies of modernization have extended this horizon so that mobility and even emigration from one's own community to another is frequent, where there are fewer blood family and kinship ties. Recognition and acceptance of one another are conditional because there exists a mutual fear. It is a symbolic state of death, because man is not a family but an individual who is powerless and miserable before the unknown other person.

Man outside this family and local community is in an immoral society where there is less consciousness of responsibility to another person. A man who does not recognize his social responsibility in his community setting is not likely to recognize it in a larger dimension. This holds true for Christian and non-Christian alike.

Man feels that he is at home when he is within the family and local community limits; this is a conscious responsible community. Within this context man may play his role meaningfully; otherwise he may endanger his life, making it either relatively or literally meaningless, a mere stage role. The familyhood consciousness that is being tried by some independent states in Africa may lead to a meaningful rediscovery of both the religious and social concern for life together within the local community of interrelated families and kinships. Hopefully this may lead to a meaningful life within an extended community and nation.

THE FAMILY AND THE NATIONAL DIMENSION

As it was indicated previously, life outside one's own people is a symbolic death. This may lie at the root of the longing for reorientation to familyhood as a meaningful pattern of social life and responsibility. In the traditional Tanzanian-African society, man felt at home even when he was outside his family and local community as long as he was within his tribal limits. The tribe played the role that a nation and a denominational national church play today.

There are those among both Christians and non-Christians who say that they were more at home in their old set-up under family, community, and elders than they are at present in the denominational church. They would maintain that the elders represented a balanced, mature social consciousness, consistency of life, and responsibility for the welfare of all. Today, however, young people may become religious or secular leaders of people locally or nationally by virtue of academic qualifications alone rather than human quality and experience which is full of "utu" or "humaneness".

Man's social understanding of life is in a process of secularization, that is, a weakening of the social-religious aspect. But man is constituted as both social-religious and a social-secular being; he is aware of both the metaphysical and physical aspects of existence. That is inescapable.

Man is a family in all structures of social and institutional organizations in Tanzanian-African understanding and self-expression. In the traditional Tanzanian-African society, local leadership representatives formed an extension called the tribal section. The section tried consciously to reflect the social concerns of its constituent communities and act for their well-being. On their side, the local communities influenced and strengthened the sectional social consciousness toward a feeling of responsible concern for the well-being of their whole section.

This structure, too, appears to be in a state of disintegration. This may result partly from the mobility of people seeking better material and economic possibilities as well as progress. Thus an attitude of competition for material accumulation and an expectation of a better life might lead to the deterioration

of the traditional Tanzanian-African responsible social consciousness and practice. This may be balanced by the introduction of the Ujamaa (familyhood) villages in this country.

In the traditional Tanzanian-African society, the units of social consciousness of tribes were families, local communities, and tribal sections. Those who represented the leadership on behalf of local communities, tribal sections and the whole tribe felt themselves either explicitly or implicitly to be representative of their local communities of interrelated and integrated families. Their social obligation was instilled through both their conscious and unconscious identification with their corporate extended families and local communities. This attitude prevailed even during the colonial era. The symbol and content of the inclusive unity of a people was the tribe. It is now the nation which also includes those who represent the concerns of the people locally and nationally. After independence the symbol and content of unity shifted from the tribe to the nation. This is, atleast, the structural fact, but it is not yet possible to say whether the criteria for the social obligations still come from the families, local communities and the national sections, such as regions. There are those among Christians who still feel that they are in a more responsible society in their home local communities than when they are outside. This appears to be natural and universal.

Tanzanian-African understanding of man is still as a family; it is very much hoped that this concept will stabilize and preserve the traditional Tanzanian consciousness of man, for it is this consciousness that effects the well-being of man locally, nationally, and internationally.

THE FAMILY AND THE INTERNATIONAL DIMENSION

The familyhood concept to which man reorients himself is not a foreign one; it is indigenous and Tanzanian-African. Familyhood is "ujamaa" in the Swahili language. Familyhood is not only a theory but a fact. African states are conscious both explicitly and implicitly that they belong to one familyhood, "ujamaa" of African states. This consciousness is actualized through the Organization of African Unity. This obligation is recognized by most of the thinking sons and daughters of Africa, Christian or non-Christian. Man as a family in Africa is born into a family, lives out his destiny there, and dies in and together with his family. Ujamaa extends his family to include the nation and Africa internationally.

To a large extent, a person grows into the sort of person he is through the influence of his family. A person detached from his family may feel less obligated to conform to family social obligation; but these days, with the development of means of communication, even geographical detachment is less significant than it once was. The individual person even outside the limits of his own nation understands that he is a representative of his family and nation. To the world at large, an individual person represents whatever power structures went into the formation of his social consciousness and responsibility.

THE FAMILY AND THE LOCAL CHRISTIAN CONGREGATION (COMMUNITY)

Since man is a family, the family is the primary formative structure of the individual person in Tanzania-Africa. When a man is converted to Christianity and becomes a member of a Christian congregation, a parallel structure is set-up,the individual Christian is a participant in the Christian congregation.

Just as the family is both a social and responsible force for the individual person, the local Christian community or congregation is a force for the individual participating Christian. Just as the family structure extends its responsible social influence to the local community, national and international scene, the Christian family extends its influence into the local congregation, community denominational church, and local and universal church.

The claims of each person in the family are important. One cannot remove or use another person as an object without, in the final analysis, destroying oneself as a result of violating the ego-quality of another person. One does injustice to oneself and to the other person. The acknowledgment of another person and his treatment as such appears to be one of the formal principles of social justice in personal relations in the family. It is questionable whether this social acknowledgment of one another as persons is clearly expressed in the local Christian congregation and community as it is in the family in Tanzania-Africa.

The acknowledgment of another person as a person appears to be the primary condition for treating him accordingly. This condition is fulfilled in the family, local community, and nation at large. Respect for the person is embodied in our Tanzanian-African social traditions, rules, customs, law, and individual consciences. These are what guide the decisions of the individual toward social justice in personal relations. Without them mankind locally and universally would be in a precarious situation of self-destruction. The individual person makes social decisions through and in his traditional system of justice and is at the same time shaped through them.

The Christian family and local Christian community finds its concept of social responsibility and justice embodied in its church traditions, rules, customs, law and individual conscience. Whenever the social responsibility and conscience of the individual person interfere with the church's ideas, there may arise a conflict between them, and this has been the case in the history of the social life of the church and its missions in Tanzania-Africa. One of their persistent questions is whether there are structures of human social relations that are universal,that may resolve the social conflict between traditional society and church in Tanzania-Africa. Missions have attempted to claim that there are such structures--universally, unchangeably and concretely valid. Such universal structures are expressions and statements of the natural law of human relations. The church and its missions entered the Tanzanian-African environment with such a claim. The Ten Commandments are considered by the church and its missions as statements of natural law, and added to them are different interpretations of them by the churches, embodied in their traditions and church rules. They are regarded as expressions of the divine will and they must be obeyed without reservation.

The church and its missions have applied and are to this day still applying the Commandments heteronomously. Those who fail to abide by the Ten Commandments and the rules which are said to be derived from them, face suspension or excommunication from membership and the Lord's Supper. Such heteronomous application seems to be destructive of the person to whom it is applied. It appears that the acknowledgment of the person did not precede the law's application. This practice is found in most local Christian communities or congregations in Tanzania-Africa.

Yet even the claim of people to be acknowledged as persons does not solve the ambiguities of social responsibility and justice. The church and missions must continually grapple with these ambiguities.

The Tanzanian-African understanding of man has more to say in the area of human relations. Man is united, acknowledged, accepted and respected in a life of mutual sharing. This is inclusive for the well-being of all concerned. Recognizing and acknowledging another person as a person is one of the steps in Tanzanian-African social responsibility in human relations. Acceptance includes mutual sharing of life together and brings people into reunion with one another. A person should not have to qualify for acceptance and respect;, these must be accorded him simply because he is a person. Often unqualified respect and sharing will require sacrifice so that the other person is not rejected and manipulated. The sacrifice may have to include unqualified forgiveness, in other words, reconciliation. This is part and parcel of the life, work, mission and service of the church locally and internationally.

It is questionable whether this is realized as it should be in the church in Tanzania-Africa when the Ten Commandments and rules said to be derived from them are applied heteronomouslv. But if the Commandments are statements of the natural and universal law, they are an expression of man's essential relationship to God, to himself and to others. They represent man's true nature from which he is estranged provided they are not applied heteronomously and arbitrarily but theonomously as given by God. They show man that he is estranged from himself. It is questioned whether the church in Tanzania-Africa is conscious of this. The Word of God is full of grace and openness to the world and invites and frees it to reunion with Him.

THE FAMILY AND THE DENOMINATIONAL CHURCH

In Tanzania there are several denominational churches. They represent the social consciousness of their members just as the families do for theirs. There is an interplay between the social structure of the family and community and that of the local Christian community and the denominational church.

Explicit or implicit conflicts may arise in their encounter with each other. Social responsibility in both groups seems to be dependent on the power relationship between two individuals within the same group. Such a power group relation affects the way decisions are made. Those who are powerful in the church tend to use their power against the individual or family on the grounds that the family social understanding is inferior to the church's.
There are often protests that this is unjust and destroys the claim of men to be acknowledged as persons. Much injustice is done by those who represent the Christian community against individual Christians or non-Christians.

This may hinder the expression of the Christian concern for others in life, work, mission and service.

The social power structure of Christian communities and churches in Tanzania-Africa may be seriously questioned by some conscious Christians and non-Christians in Tanzania. Experience has shown that decisions may be made on the basis of one's place or position in the church. The super-structures may self-deceptively regard themselves as beyond criticism because of their positions. This authority is unjust if it disregards the intrinsic claims of Christian and non-Christian people. This use of authority by the church may be tyrannic and arbitrary, a device to preserve the status quo. Church life in Tanzania-Africa may take on the appearance of life under a law-giver. This may be contrary to the life under the gospel and law given by God to represent to man his essential nature from which he is estranged, and to which he cannot return by his own human power and ability. However, life under the law only may limit people in their self-understanding and both natural and spiritual creativity.

People in the church in Tanzania-Africa may be tempted to repress their just claims or transform them into unjust claims which may lead them into unconscious destruction of others and themselves. Christianity of this kind may actually be a barrier to social progress and responsibility for people as a whole. Tanzania, and Africa as a whole, is heading toward the future with hope for self-identity, determination, and expression as people. Hence, it may be impatient with a heteronomous attitude and practice, regardless of where it appears and who does it. Is not the church the firstand foremost hope of mankind? The church that remains the church of all times and of all places is the church of the cross.

The just authority in the church in Tanzania-Africa is that which is exercised by individual Christians, Christian families and in the corporate church by everybody. This application of authority in the concrete realities of the church expresses the mutual dependence of all Christians on one another as corporate family believers in Christ in a local and universal church. This shows that life on all levels is worth living only by the grace of God. Life among Christians, just as among non-Christians, involves ambiguities in all directions of existence. The church of the Cross should always be, as its nature is, the church on the move, the pilgrim church that leads towards the future under God's promises.

THE FAMILY AND LOCAL AND UNIVERSAL ECUMENICAL RELATIONS

Man as a family may be disrupted and even weakened by Christian division of the church, the local disunity of the church in Tanzania-Africa is a shame! What the beloved Apostle of the Gentiles warned the Corinthian Christians against is a fact also in Tanzania: I am of Lambeth, I am of Rome, I am of Geneva, etc. Is Christ divided? Were we baptized in the name of Rome, Lambeth, Geneva? They are only ministries of the mystery and revelation of God in Christ for our salvation and no more. So far it appears that the church in Tanzania-Africa is dictated to by Rome, Lambeth, Geneva, etc. It seems that the church is not both socially andspiritually independent in independent Africa. Most church union negotiations have failed in East Africa partly because Rome, Lambeth, Geneva, etc. do not approve of them. This heteronomous

attitude toward the African church should be examined by the church in Tanzania-Africa so that it is worth having and being the church of the Triune God here.

The growth of the Tanzanian-African church seems partly limited by the material and spiritual dependence on Rome, Lambeth, Geneva, etc. and dependence is intimately linked with structures-material or spiritual. Are there any structures or contents that may be among the liberating forces of the church in Africa from this material and spiritual bondage? If the church is to remain the hope for freeing, liberating and uniting mankind in all aspects of life, it must face the task of examining its life and work, missionary concern and service in the context of its present situation. God is the owner of the Christian church, human hierarchies and structures should not own it.

These problems limit and weaken the ecumenical witness of the church in life, work, mission and service of the church in Tanzania-Africa. There appears to be something missing - structures for social life that are locally and universally liberating.

The ambiguities of life at all levels, as it was pointed out earlier, result from man's estrangement from his essential ground and from his fellow human beings. He has no possibility for return unless it is given from beyond himself and his fellow human beings. This is what is behind the ambiguities of the social responsibility in the life of the Christian family, local Christian community and local universal ecumenism of the church in Tanzania-Africa.

Man was created with the possibility for responsible decision, self-determination, and actualization of his potentialities as a free being. Estrangement and death unavoidably resulted from man's freedom to actualize his potentialities. God is creator even over the estrangement of man from his essential nature and from his fellow men. God does not limit or prevent man's freedom to actualize his potential being. Even in the state of sin and death, man is still man and has self-determination, even against the possibility God has set for his salvation. God respects man's freedom which he was given at his creation. Arbitrary rules are useless in saving man from his estrangement from his essential ground and from his world of human beings. Salvation is only possible when the possibility is given by God himself and when, as a result, man in freedom responds to the possibility given to him by God through his gracious overcoming of man's sin and death in the life, suffering, death and resurrection of Jesus Christ.

His only begotten son now on behalf of man overcame sin and death. So far man cannot be forced into salvation; he is a centered personality, a free and responsible deciding self. Tanzania-Africa is a country of centered persons, free and responsible and deciding for themselves. Why are they to be decided for by Rome, Lambeth, Geneva, etc. in their social life as both human beings and Christians?

The sin and death of man which separate him from God were overcome by God's own action without man. He overcame them by his own participation structurally in Jesus. He took away the judgment passed on man for his sin. He did it through the principle of justice by destroying that which is against the potential goodness of God's creation. Jesus took away sin and judgment on behalf

of man through participation and self-affirmation. Men are called to salvation by grace, they are free to decide for the power of the Holy Spirit in the gospel proclaimed and the sacraments administered. Those who respond to the call simultaneously respond to social responsibility in obedience to the commandments of God which are theonomously given to men. Man's responsibility is based upon the ultimate demand of God in the strategy of the commandments for men to love him and their fellow men. Men's essential nature, which has fallen and is estranged both from God and from his fellows, is freed from sin and death and emptiness and meaninglessness and is born to the hope of eternal life and to free obedience and communion with God and service to mankind. God acts not heteronomously but theonomously by representing his law and will to man and thus showing man his state of separation from himself and his fellows. This representation is not arbitrary but respects the intrinsic human claim to be acknowledged and treated as a centered, free, responsible, and deciding self. Rome, Lambeth and Geneva should respect the freedom of the churches in Tanzania-Africa to community and unity.

These reflections on Christian social responsibility in mission in Tanzania-Africa state the theological issues that the churches and missions should take into serious consideration. The other theological issue is how to relate God's ultimate demand to the concrete realities of the life and work, mission and service of the church and its missions in Tanzania-Africa. We seek the application of God's demand to local and universal dimensions of the life of the church within the social and religious ambiguities of life and culture of Tanzania-Africa. In other words, it is the question of the proximate application of God's social demand to all people indiscriminately.

The church in Tanzania-Africa is faced with defining the ontological foundation of social responsibility and how to apply the ultimate social responsibility to the social and religious realities of life.

The ultimate Christian social demand is God's and, as it has been affirmed, is theonomous and acknowledges the intrinsic claims of man particularly and universally as a responsible, social, centered, free, and deciding self. Otherwise it is a heteronomous and arbitrary demand on human beings individually or in groups or social institutions. The institutional church locally and universally should seriously consider whether it acknowledges Tanzania-African Christians as centered, free, responsible, and deciding persons in social obligations and responsibilities.

Whenever the experience of the revelation of God and his demands is made into a system and applied to people unconditionally, it may be heteronomous and may result in disregarding people and their claim to be acknowledged as persons and may destroy them instead of leading them into self-transcendence and social and spiritual creativity. This may be the experience in some of the churches in Tanzania-Africa in both their local and universal ecumenical relations. At times the national representatives of the church structures appear to to be more fanatic than early European and American missionaries in defending the church's system they received from the missions. They may fight for the preservation of systems of Western Christianity which were inherited by churches in Tanzania-Africa. The criticisms here are directed to all of us and it may be un-Christian and even inhuman to criticize only some Christian people when all of us children of the universal church and systems are not, in one way or another, exempted from being among the contributors to the problems.

At this stage it would be helpful to both the churches in Tanzania-Africa and those outside Africa, especially those of Europe and America, to reorient themselves locally and universally in the area of social responsibility. Such reorientation, in order to be creative in both local and universal dimensions, should include the contents of the social responsibility that are both locally and universally valid. Such an approach, I propose, should include the common roots of social responsibility, the criteria of their validity, sources of the contents and the forces leading to the realization of the social and religious responsibility of Christians in Tanzania-Africa and the whole universal catholic church or people of God.

The Christian social obligation and responsibility as it is applied by the Church to its members in Tanzania-Africa is said to be rooted and based on the divine will. The Absolute revealed Himself and His will to man through revelation. The social obligation to be the expression of such divine will and as such is sovereign and beyond criticism. At times even those who proclaim it to people are said to be beyond criticism, because they represent the sovereign power of being on which the Christian social obligation and responsibility are based.

Since the Christian social obligation represents the sovereign divine will beyond criticism, it may seem not to respect the intrinsic claims of people, Christians and non-Christians, to be acknowledged as persons and treated accordingly in church life, work, mission and service. The sovereign divine will, as it appears to most people, becomes more divine when it does not destroy the freedom in which its objects were created. Man was created as a centered, free, responsible, and deciding self. This understanding of the roots and basis of Christian social obligation and responsibility should acknowledge the claims of people, in both their particular and universal dimensions, to be acknowledged as persons. Such an understanding may guide the church and its members in Tanzania-Africa in their Christian social obligation and responsibility as people of God, into greater catholicity in a religious and secular sense. Without this understanding mankind has only the law of the family, nation and international community, and not the saving message of God for life together, work, mission and service of the church within itself and society.

God gives man a law he can understand, to show him where he falls short. Every law of God expresses man's intended relationship to God, to himself, and to others. But man can see that there is no exit from his estrangement, and he experiences the pain of separation in himself and in all his relationships. God's demand does not come to man complete with solutions for each concrete case. The specific content of God's demand in a particular context grows from cultural processes and is embodied in human laws, tradition, authorities, and the individual conscience. Indeed, man could not comprehend God's social obligation at all unless it were represented to him in familiar terms. It was questioned earlier whether the Christian social demands in Tanzania-Africa were derived from the <u>African</u> cultural processes or whether they were rather interpreted from the experiences of a foreign culture. Of course the cultural processes themselves are also in a state of limitation, so they will inevitably run up against the same ambiguities that an individual faces.

The same God who shows man his state of separation is the God who is for mankind. He seeks them so that He can save them from sin and bring them into reunion with Him, themselves, and their fellow men. There is no fear of God when men are in the state of sin and separation from Him. What men may fear are the cultural processes that are embodied in laws, tradition, authorities, and individual consciences. This ambiguity is experienced in all power structures of human relations, including the institutional church. Men cannot come to the realization of God's demands through the agency of institutions (including, conceivably, the institutional church) that are themselves estranged from God and their fellow men. Even the realization of the demand must come from God.

God brings this realization to man through his gracious participation in man's predicament through Jesus who is the Christ. This was possible because in Jesus there is the power of being itself; He is God-Man. He is not estranged from God and from Himself as man is. Jesus is the mediator between God and man and reunites them. By the criterion of proportional justice, he was vicariously punished on behalf of men and obediently died on the cross, taking away the sin of the world. He overcame sin and death by his righteousness and resurrection from the dead and became the first fruit from the dead and man's hope for resurrection and eternal life. This is the good news and this is the gospel which frees mankind and can reunite them within the church and society.

This gracious message is addressed to men who are in sin and separation from God, from themselves, and from their fellow men. It turns them around into repentance of their sin and faith in God in Jesus Christ. They receive forgiveness and the promise of eternal life with God and can live in this hope thereafter. God gives Himself and the good news about Himself simultaneously. He brings the realization of His ultimate social demand on men. Those who come to self-realization of their desperate state as a result of the accusing law, through repentance and faith in the saving gospel message are brought to a new status; they are a new creation and are reunited with God and their fellow men. They are freed from their sin and separation. They are people of God and should be above the denominational barriers.

He who is graciously accepted by God simultaneously is in the process of accepting his fellow men. Reunion with God is a process of reunion with mankind, both in its local and universal dimensions. The impetus toward the realization of the social demand of God is given by God by His grace for the salvation of man through Jesus who is the Christ. Faith in the promise of God results in the process for action, in acceptance and reunion with other human beings indiscriminately as God accepts all people indiscriminately, not under the law but under dynamic grace. This ecumenical relation of Christians should be above the denominational divisons.

The gracious acceptance of man by God does not reject the ambiguities of existence but purifies, elevates, and thus transforms them. The transformation grows out of personal ecstatic devotion to and trust in God. The social responsibility of the Christian in his new creation or status, in faith received from God, is Christocentric. It should open for community, cooperation and unity with all Christians regardless of their denominational affiliations, just as it is the case for the individual African in African society. Men in Africa are a family both in the primary and extended aspects. But this does not exclude such an individual from the community, cooperation, intermarriage and even unity with other families.

In and through the Holy Spirit, the church cuts through all levels of the ambiguous social life of the Holy Christian Church corporately and of its members individually. The Holy Spirit of God is the comprehensive power in the life of the Holy Catholic Church of God in Tanzania-Africa and the Church universal. The Holy Spirit is the ultimate force for the process of realization of the ultimate demand of God for Christians. The ecstatic devotion of Christians to God should result in social actions for mankind which are permeated by God's Spirit. The Spirit cuts through all ambiguities of cultural processes which are embodied in traditions, rules, laws, and power structures of human and church denominational groups.

Such cultural processes, in and through the Spirit ofGod embodied in His Word, are purified, elevated, and transformed for the fulfilling of the social responsibility in the church and the fallen and estranged world. The church is also missionary under God to this world, to Tanzania-Africa and the whole world community of nations. In addition, the church continues in its daily task in the concrete realities of material economic, social, religious, linguistic, and aesthetic life within itself and in relation to the society in general. In order that the mission of the church be open to the world, the church should bear witness to the gospel as a united church.

Without the transforming power of the Holy Spirit, man cannot fully accept his neighbor. But the Holy Spirit enables him to see his neighbor as God sees him. This reunion of mankind which results from the gospel should begin with the church itself.

Since even Christians still participate in the ambiguities of life, it can be said that they are still in the midst of a process of social obligation and responsibility. Christians still participate also in cultural processes. It is only through the Holy Spirit that man can realize his devotion to God in action within his own culture. Man's natural longing for cultural goodness is not denied, but the Spirit prevents such a longing from becoming a mere cultural enjoyment without a serious Christian social responsibility for life together, work, mission and service in the Christian community and in society.

In group and personal relations, it is again only the Holy Spirit which can transform man's natural attitude toward his fellows, i.e. accepting some and rejecting others according to his personal preference, into complete acceptance of all. This is not to say that he will cease to prefer some people to others; that is natural and indeed unavoidable. But the Spirit through the Word of God, law and gospel, and sacraments purifies acceptance into the process of true responsibility for fellow Christians and for the world. The ecumenical relations of the church are part and parcel of the Christian responsibility.

The spiritual power of the Holy Spirit does not only conquer the preferential quality of acceptance in personal relations in Christians, but also their power in personal and political relations. Man can exercise power over himself and over others theonomously only through the power of the Holy Spirit that proceeds from God the Father and the Son, otherwise he exercises it ambiguously, arbitrarily, tyrannically,and heteronomously. For Christians, the spiritual power of God leads into the whole truth even with regard to

their power over others. The Spirit purifies, elevates, and transforms the ambiguous power in Christians so that it may be exercised seriously, responsibly, and theonomously under God. The spiritual power is the ultimate force toward the realization by Christians of the ultimate Christian social demand of God in Christian life, work,mission and service in the church ecumenically and in society.

The acceptance of God's ultimate demand in the power of the Holy Spirit (through the word of God , the law and the gospel proclaimed) frees and unites mankind locally and universally, the only ultimate hope of the church and the world. The realization of the Christian social demand in and through the spiritual power transcends all the ambiguous preferential qualities of acceptance in individual, personal, and group relations; and the exercise of power thus becomes responsible both locally and universally. Denominations can be transcended in Tanzania-Africa and the world for life together, work, mission and service in the church and the society for Christians, even non-Christians.

The further growth of Christian social responsibility in the church in Tanzania-Africa will largely depend upon the ecstatic devotion of Christian individuals to God's self-disclosure to mankind in and through Jesus, who is the Christ and the power of the Holy Spirit in and through the word of God, the gospel proclaimed, the administration of the sacraments. These may purify and elevate the ambiguous preferential quality of acceptance of one another in individual, personal, and group relations, and transform the exercise of power into a force for the well-being of man individually and corporately, locally and universally, confessionally and ecumenically.

This is a spiritual process actualized in and through the dynamics of existence. Individual Christians and the corporate catholic church locally and universally are not yet a fully realized and consummated Kingdom of God. It is the Kingdom of God in the process of becoming. This makes individual Christians and those who represent the power structures of the corporate church locally and universally liable to social criticism in the light of the spiritual power and truth of God. The ultimate social demand of God is not fully realized by Christians, but proximately in the ambiguities of social concerns in the concrete social realities of life. The ambiguities of the realities of life are neither denied nor excluded, but they are rather purified, elevated and transformed in Christians by the spiritual power of the Holy Spirit of God so that Christians may proximately realize the ultimate Christian social responsibility that God gives them.

This construction neither denies nor excludes the Tanzanian-African understanding of man as family, but for Christians it is purified by the Holy Spirit from its sub-personal, preferential bondage to exclusive family, local, and national relations into acceptance of man, both particularly and universally, proximately realizing the ultimate social demand of God, laid especially on Christians as His special people. The Tanzanian-African concept of sin and guilt is transcended, including both the particular and universal elements. Sin is not merely the wrong which is done only against one's group, but first and foremost it is unbelief and disobedience to God and separation from Him, which results into one's separation from one's group and one's fellow men. This inclusive understanding of the concept of sin and guilt does not originate from and within the natural order of history.

It originates from beyond history, from God's self-disclosure in the act of revelation. God's disclosure of man's sin and guilt is beyond the natural order and history; it is unhistorical. As it has been said, the way out of sin, guilt, and separation from God and fellow men is provided by God alone, who is the only one who has righteousness and life in Himself.

There are two alternatives, then, for man, be he Tanzanian-African or any other man. In his centered, free, responsible, and deciding self, he may either choose to live and die within the hope of his family or community or nation, which is a state of separation from himself, God, and other men; or he may ecstatically accept God's precious acceptance of man in Christ in repentance of his sin and faith in Him and the proximate realization of the ultimate Christian social demand that God gives man for Christian life, work, mission, service, local, international, ecumenical relations and unity of Christians and, in mission, unity with even non-Christians.

The primary and extended family in Tanzania-Africa has relationships within itself, with its kinships and the other families for community, cooperation and even unity, especially through marriages. The church in Tanzania-Africa and in the world, it would appear, might be enriched by this family model for its ecumenical community, cooperation and even unity locally and internationally if the church were to try it. This would contribute to the unity of mission, service and the political participation in the one will of God and the saving power of the gospel. The gospel is the only ultimate power for salvation that frees and unites mankind into a new Christian community in Christ in the church and society through the church's mission and service.

From left: K. Hertz, J. Kiwovele, U. Duchrow, S. Kolowa

13.2 THE (INSTITUTIONAL) SEPARATION OF CONGREGATIONAL WORK, MISSION, DIAKONIA, POLITICAL PARTICIPATION IN THE LIFE AND WORK OF THE CHURCHES - AND HOW TO FOSTER INTERACTION, SHARING AND PARTICIPATORY STRUCTURES.

13.2.1 Summary of Kes Gudina's Remarks on Integration of Mission into the Churches

by U. Duchrow (approved by Kes Gudina)

The wholeness of the witness and service of the church and church cooperation in partnership can only be regained if and when the institutional separation of mission and development agencies from the whole life of the church in the West will be overcome.

The negative consequences of the present particularism are the following, among others:

1. Mission is regarded as a job for professional specialists.
2. Mission agencies regard themselves as the main partners for churches in Asia, Africa and Latin America, with the consequence that
   a) they are mainly donor agencies as there is no feedback to the whole home church;
   b) state and folk churches in Europe do not understand themselves that they in all dimensions are a missionary church.
3. What was mentioned in 1. and 2. applies also to development agencies with the additional detrimental aspect that they tend to limit themselves to charitable approaches, as politically conscious and critical policies would lower incomes in the privileged countries whose members fear for their privileges in case of change in the present world economic dependency structures.

The positive direction to take would be the full integration of the missionary and socio-political responsibility into the life of the whole church in the West. Yet, the integration of the voluntary agencies as special departments of the church, as in the USA, is only one step, for the basic division is still being maintained. The idea is that wherever significant witness and service takes place in a given church, be it in the West, South or East, from which other churches might benefit, then there should be exchange, cooperation, and mutual assistance. This might require something like "foreign offices" in the churches. But they would have the function of coordinating and facilitating exchange, cooperation, and feedback between churches on all levels and with regard to all church functions and ministries.

This concept would have the following advantages:

1. church cooperation and mutual exchange could take place on all levels in a two-way traffic;
2. structures of dependencies, which are especially furthered by voluntary donor agencies, would be lessened;

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* Kes Gudina (ECMY) was asked to present this question at the 1976 Arusha Identity Conference but he was unable to attend. Concerning this problem, see also: a) Arusha Regional Conference for East Africa, 1973.
b) Nairobi Conference on 'Proclamation and Human Development', 1974.

3. The European state and folk churches in particular would be forced to change their self-understanding and structures in a basic way; they would have to reintegrate the missionary and socio-political tasks into the "normal" life of the church, especially as concerns the congregation; they would have to regain a missionary and prophetic thrust with regard to their societies on the local,national, and international problems and opportunities; moreover, they would regain the liberating function of proclamation, not only for personal but also for communal life on all levels.

13.2.2. THE DIVISION OF LABOR WITHIN THE CHURCHES

by Trond Bakkevig

The issues which have been raised by the ECMY letter and Kes Gudina in Nairobi 1974 are extremely important. They are not abstract questions which can be discussed at an adademic level, but concern the whole self-understanding and concrete shape of the North Atlantic churches. These questions have implications for the work of their churches - both at an international and a national level.

There are, however, no easy solutions to these questions, and it will certainly take a long time before we have solved the problems. Andin order to be able to discuss these questions on a sound basis, it is necessary to know how their churches are organised and work. (I should add, before I enter into this description, that I know the Norwegian situation best and that my description is coloured by that. But the situation is basically the same in all the Nordic countries and Germany. The United States are somewhat different, because the mission and relief work is integrated as speical departments in the church bureaucracies.)

Historically the mission work in overseas areas has been conducted by voluntary organizations which structurally have had little or no connection with the official Lutheran churches. These organizations have looked upon themselves as a genuine part of the church and fulfilling a task which was given to the church by the reception of the gospel. However, partly due to the state church system in some of these countries and partly due to opposition from parts of the clergy, this foreign mission work was not structurally integrated in the official church. The call for internationalization of missionary efforts immediately raises problems for the missionary organizations. While it is the official churches which are members of the international ecumenical organizations, it is the voluntary organizations which have most of the resources for such an internationalization of the missionary effort. There are no indications that there will be any drastic changes in this situation in the foreseeable future. This is, however, an issue which has to be raised with the North Atlantic churches. The churches in Africa, Asia, and Latin America have claimed that bilateral relationships (because of the history of missions these are with mission organizations) tend to create unilateral decision-making by the mission organizations, which simply perpetuates dependency.

Ways have to be sought for getting out of this deadlock. One of the things the mission organizations will have to take into account is that they wanted to see a church grow forth as a result of their work. This has indeed happened and these churches need to be taken seriously as churches. On the other hand, however, international ecclesiastical cooperation must take the fact seriously that these mission organzations exist and will exist for many years. It is therefore necessary to deal with them as a genuine part of the North Atlantic churches.

The relief organizations, on the other hand, mostly grew up after World War II. They generally have a closer structural relationship to the official churches. Their mandate, however, is usually restricted to relief and development work, and not to proclamation. It is these restrictions that are so heavily criticized by the ECMY letter of May 1972. The criteria for assistance they lay

down are a reflection of their mandate. In addition to this, however, both mission and relief agencies receive funds from governments for their development work. These cannot be allocated to other projects and are usually given strictly for development purposes. The Western dichotomy between body and soul is thus reinforced by aid from Western governments. Sharing of the decision making becomes difficult because of government demands. That problem could be solved at an earlier stage if project applications were screened by the receiver. The rest of the decision-making process could then be changed as necessary and a higher degree of internationalization of this work would be more easily possible.

The mandate question, however, is a more difficult one. It involves a lot of church-political problems within the various countries, the most burning one being the relationship between churches and mission societies. With international organizations such as LWF and WCC the mandate question ought to be easier to solve.

In addition to the mission and relief organizations, we have the diaconic institutions and organizations, and the organizations for inner mission. They are structurally of the same kind as the mission organizations, although efforts are made to integrate and to promote the diaconic work in the local congregations, which then again gives them a status within the structure of the official church. They have, however, little or no international perspectives on this work.

The challenge that comes out of what Kes Gudina has said, and which is also closely connected with the dependency issue, calls the churches in the North Atlantic countries to arrive at a new self-understanding. This has the following implications:

1. They have to rethink the whole concept of the "Volkskirche" (folk church) and understand the church in missionary terms. The "Volkskirche" must be understood as a mission church which has been given a special opportunity to serve the majority of a nation with the gospel. The "Volkskirche", at present is often understood as a church that comprises the large majority of the people of a nation. A missionary concept of the "Volkskirche" requires that the international dimension of the church cannot be left to special groups with particular interests, but must be taken care of by the whole church. There must be a wholeness in the work of the church, nationally and internationally. This wholeness must include all aspects of inner and outer mission, diaconic and relief work.

2. This new self-understanding means that present reform work within the North Atlantic churches must be guided by the insight that the whole church should include all the aspects of the whole Gospel. This does not mean that it is necessary to create one unified church structure where all different mission, diaconic and relief activities have their place in a streamlined bureaucracy ruled by a church council or something like that. This would merely create one huge structure, which very soon could turn out to be a special interest group or power bloc. It should be said that some of the tensions between the voluntary organizations and the official churches among the North Atlantic churches have been fruitful. Moreover, through their work these organizations have enriched the whole life of these churches. The challenge in the present situation, however, is to create cross-structures

within the church and between the organizations in order to bring about the understanding that all this work belongs together and expresses different aspects of the same gospel. As the Africans have reminded us that body and soul belong together and that the church has to serve the whole human being, it is now up to these churches to take the organizational consequences of this insight.

In the foreseeable future, this would mean that cross-structures must be created, so as to coordinate the whole work of these churches. The use of government money for development projects must be placed within this perspective, in order not to impose a secular division of body and soul upon the work of the churches in their sending of money and personnel to other churches.

The different organzations, however, will probably remain in the foreseeable future. This is partly due to "church-political" situations within these churches. This has to be accepted as it is for the time being by the international church organizations and other churches which have more unified structures. With the creation of cross-structures, it should, however, be possible for North Atlantic churches to avoid imposing their division of labour on other churches and thereby distorting the proclamation of the whole gospel to the whole human being. The marks of the church (including all the voluntary organizations) of being one, holy, catholic and apostolic have to be expressed also in organizational structure.

THE EARLY CHURCH BETWEEN ADAPTATION AND RESISTANCE

by Klaus Thraede

1. The Millennium of the Church

1.1. The situation of the so-called "younger" churches makes our dealing with the "early" church particularly pertinent: In both cases we are dealing with the struggle of the Christian message with, for the most part, different older ways of life.

> The *Reallexikon für Antike und Christentum* (RAC), Stuttgart, Hiersemann, main editor: Th. Klauser (up to now 9 volumes have been published) puts its main emphasis on the struggle of the early church with its environment of antiquity. It researches dependencies, transformations and new beginnings in all areas of life.

1.2. However, analogies that we might imagine will not help much. The confessions that engage in missions today are in a situation both of continuity with the first millennium and discontinuity: they are in adaptation and contradiction to Jewish and Roman-Greek traditions. But they are also in a situation of discontinuity in as much as in the course of the second millennium something developed: a world of states which is equally far away from antiquity as it is post-Christian, and also that which we call "society", a product of national, technical, and economic revolution. These have interpreted the Christian creed in a "worldly" way.

> (See in this connection E. Rosenstock-Huessy, *Die Europäischen Revolutionen und der Charakter der Nationen*, 2nd edition, Stuttgart 1951. Even a theologian as important as E. Käsemann is not aware of Rosenstock-Huessy's book and misses history of the revolutions that have been caused by Christ (*Der Ruf in die Freiheit*, 5th Edition, Tübingen 1972). An explanation can be found in E. Rosenstock-Huessy, *Heilkraft und Wahrheit*, Stuttgart 1952, pp. 22-50: Salvation history against theology. The criticism of the paper "The Church and the Contemporary Problem of the State" of the WCC (1936).

1.3. He who says "church" relates with Luther to the millennium of church history. For the first time it was the revolution of the Pope of the 11th century which broke with this church history. The contemporary confessions came after this "break" and they have to admit to themselves that they cannot only look back to their origin before 1075, but they also have to realize that they need to look ahead because their development is bound up with the development of what they call society. The Mission that tries to do away with its modern components and which has the illusion of being able to be "only church", falls into the danger to save Christians of the Third World from the necessary transitions into the secular oikumene (technology, industry, science, market economy). It is possible and helpful to strengthen the continuity with the epoch of "the church" in the encounter with traditions whose theology and civilisation are not yet worn out. Besides teaching this identity with their own past which is of the first millenium and thus with themselves,

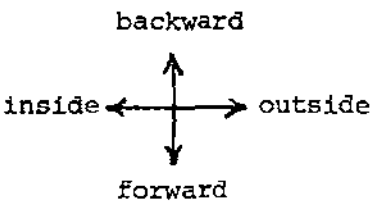
the churches also have to teach their being originator of "society" and thus being also dependent on "society".

> Originator and dependent: church and theology have to take into consideration the whole of Christian chronology; that is to say, the historical shape of the question of "Church and Society". Otherwise they will always fall prey with a lot of good will to theories that are blind to history. For example, one of these theories is the claim of a "Constantinian age". This theory denies the "break" of the people's revolutions in the 11th century which was acknowledged by men from Luther to Friedrich Heer. Another one of those historically blind theories is the simple reduction of "society" to its political economic factors, and that means reducing the French revolution to the time after 1789. As society evolves from the church, it is ahead of the church in terms of its universality, not to speak of the human rights, etc. that were established outside or against the church. On the other hand, the church which has its roots at the same time in the first millenium, owes to the world its own presupposition: sociology without ecclesiology would be unhistorical.

1.4. Oikumene of the church (1st millennium) and oikumene of the world (2nd millennium) are in competition with each other: the latter has been brought about by the former in many countries (1.2.) At the same time the oikumene within the world has turned the churches towards the oikumene: that which today is called oikumene cannot be understood without considering the event of the world wars. This has not been taken enough into account. Should we not begin by interpreting theologically the conflict of "world", as it emerges in the expressions: world wars, world economy, world revolution (the theory for the world war)?

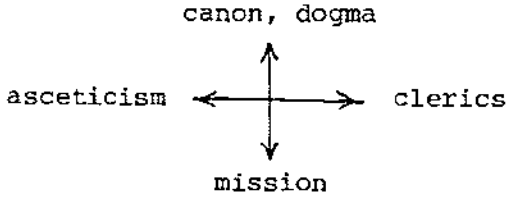
> E. Rosenstock-Huessy, *Die Sprache des Menschengeschlechts 2*, Heidelberg 1964, pp. 209-212 (on the origin of the ecumenical movement). It is difficult to have an adequate interpretation of the church and society without thinking in epochs that cover the whole of the Christian era. As long as we think in time intervals that are too short it will most probably not be possible to link eschatology and social ethics. Our eschatological faith allows us, even demands from us, the freedom to see history in a long-run perspective. Before God, a thousand years are really like one day.

1.5. Thus the holy church was dedicated in Christ's name at the same time as human reality. This is the oldest historical form of proclamation. It was done in time and space, in the four directions:



Thus the command "You are to say it four times!" was fulfilled. Pre-Christian thinking in space categories was tempted by dualisms of our times (above-below, God-hell, subject-object, spirit-body, this worldly - other worldly). A trinitarian dimension belongs to God alone. Human beings are to hink with the framework of this historical FOUR as the matrix of human thinking.

The central point of departure of the cross of reality remains open for transformations, both in terms of church and world. The figuration we are to deal with here, that of the 2nd to 4th centuries, has long ago been followed by its effects. Theologically Luther weakened this way of thinking in terms of reality by distinguishing between "Gospel" and "law" tendencies: Thus he turned away from a continuation of church institutions along the "space perspective" of inside and outside, which could only be justified in "worldly" terms. That is why he links his sermon even more to the time axis: canon, creed and mission. In this he tried to keep the continuity with the first millennium, or, in other words, to regain this continuity against the legal church and "justification by works"; E. Wolf, *Peregrinatio*, München 1954, pp. 146-182 (The unity of the church in the witness of the Reformation).
Here the four most important forms are delineated:



1.6. The decision of the old church for the canon once and for all put Christ as "center of history" (Tillich). In the creed the church accepts and understands itself from its own origins which points beyond the church into the world: "Mission". Since the 2nd century, mission essentially happened as social care - for the poor, the prisoners, the slaves and the hungry, as charitable activity which was in such tremendous demand in the economically incapable totalitarian state of late antiquity.

We limit ourselves to the bonds of church life of that time on space axis. "The clerics" in the above model stand for episcopacy, hierarchy, officialdom (institution, law). "Asceticism" stands for the direct counter movement against the necessary worldliness of the church in the clerical stand which was dependent on the empire. While institutionalization in the "ministry" starts already at the beginning of the 2nd century, it only occurs very much later in monasticism and its monasteries. Both are only loosely connected with the New Testament, but very much with "mission".

1.7. The alliance with the world (church law) and the distance from the world (monasticism) are an achievement which cost its price, if Saint Paul is the yardstick. This aspect has been overemphasized by those who judged the Christianity of late antiquity as having completely fallen away from its origin and who thought of church history as a

sum of theological developments in the wrong direction. The other conception which claims that the message of the New Testament unfolds or fulfills itself in church tradition is equally not valid. Maybe some economic categories can help us to arrive at an evaluation which is historically more just: "losses" and "gains".

> Old economic thinking was always more than spiritless welfare economics. At the same time the Bible and the old church are full of expressions which describe salvation in economic terms. Therefore, we can also use sacrifices for "losses" and progress for "gains". Does that mean that salvation is being invested without touching the substance? No: salvation is the substance of which the church lives in turning to the world. However, the church can all the time renew itself from this "good entrusted to the church".

Now let us turn to the main theme.

2. Example I: The Ministry of the Bishops in the Old Church.

2.1. The Table of Losses and Gains

Losses	Gains
a) Break with "charismatic" order (St. Paul)	a) "The institution" as such
b) Splitting off of those groups critical of the institutions	b) Bridge to the entities that were politically and economically leading: 1. Protection of the municipalities 2. Financing 3. Influence on legislation
c) Identification of "ministry" and charisma (ordination)	c) The church becomes "located" in local congregations and dioceses
d) Ideologies: 1. Politically: representation of God 2. Ecclesiastically: apostolicity 3. Sacramentally: the concept of the priest	d) Preservation of ecumenism
e) Close link with privileged upper classes and the dominant social system	e) Cooperation with the empire in legal work and social care
f) Patriarchy in church order and social ethics.	f) For elections of bishops, the people are considered as having come of age.

2.2. Explanations

The table has to be read from top to bottom; the letters on the left and right have no inner connection. It is accidental that there are the same number of letters. The individual points can without doubt be expanded or improved, and could certainly be ordered in a different way. (For example, b and e on the right side could be put together). For the time being it is, however, more important to use this perspective of losses and gains.

2.2.1 Losses

a) According to Paul anyone who is baptised is a bearer of the spirit and insofar also of the ministry, Christian life is to be lived as ministry, as fulfilling the mandate, each in his place. The "responsibilities" (charismata) can certainly be of a worldly kind, indeed they all belong also to the world; all people serve, "lord" of the congregation is only he in whom the Christians are baptised (not the one who has baptised them, I Cor.3). Among the "cybernetic" (leading) charisma already at the time of Paul there are episkopoi (Phil:1 and more often), they are administrators of the congregational treasury. The charismatic order (Rom 12, I Cor.) is being pushed aside at the end of the 1st century by the (Jewish) "constitution of the elders" which grows together with the (gentile-Christian) office of the bishop.

> The details can be found in E. Käsemann, *Exegetische Versuche und Besinnungen 1*, 3rd edition, Göttingen 1964, pp. 109-134 (ministry and congregation in the New Testament) and in H. von Campenhausen, *Kirchliches Amt und geistliche Vollmacht*, 2nd edition, Tübingen 1963, pp. 32-134. (In the latter work, the connection with the non-church necessities are not stressed enough).

b) The order of the early church is maintained by non-orthodox groups - in the name of the Spirit or of the resurrection. There are groups which stress the "not yet" and others which stress the "already now". Both groups are not willing to become historical and instead of the present time want either the past or the future. They are pushed to the margin. Their thinking comes to the surface much later in what we call "society". Orthodox Christianity looses what we call "enthusiasm" at that time, which today it needs so badly. "Orders" have to remain changeable, but how can they, if reform and criticism are being condemned dogmatically as anarchy and anti-order? (in this way for the first time in I Clem.).

> Freedom (spirit) and equality (creation) only touch and again concern the church (in modern time) as demands of society. Theologians have the tendency to deny this (1.3.), but for instance K. Stendahl, *The Bible and the Role of Women*, Philadelphia, 1966, p. 41, acknowledges this, when he refuses to make a case for women 's ordination from the New Testament instead of from modern "emancipation".

c) Around the turn of the 2nd century "spirit" began to be bound to "ministry" (1 Clem., Pastoral Letters), e.g. is bound to becoming an official. Of course the "church people" continue their ministry, although mainly in charity. Proclamation without ministry is denied spirit and mandate. The congregation works at the most in voluntary functions. The ministry of bishop or pastor becomes one of the paid public professions. This distinguishes the clergy from the congregation. The subsequent leading concept of ordained ministry links the spirit formally to an occupation. This, except the spiritual foundation for this occupation is, however, in reality the ministry that each who is baptized lives his life.

Until Cyprian spiritual authority is needed with the condition of personal integrity of the holder of the ministry (this is a thought proper to African theology at that time, which later on the Donatist movement takes up, when it makes the effects of the sacraments dependent on the quality of the bearers of the ministry; cf. among others Cypr. ep. 75). However, the fact that in the 4th century congregations sometimes even called non-baptized to become bishops (Ambrose) shows the dangers: leading ministries cannot only lose their service character but also their basis in faith.

d) The necessity of order was primary. The first letter of Clement (about 95) still argues completely on that line, that is to say, in worldly terms (authority of the office for the sake of organisation, for the preservation of peace and concord, pointing to the order of the cosmos and of the Roman army). This real and normal dependency on "natural" and political structures however from that time on is nowhere admitted, but ideologically covered up:

1. The one bishop is grounded in the analogy of the one emperor: the bishop is representative of God on earth, the deacons put themselves under him as Christ under his father. The presbyters correspond to the Apostles. This oldest justification of the ministry of bishops obviously depends on political monotheism (the emperor = vicarius dei).

   E. Dassmann, *Zur Entstehung des Monepiskopats*, JbAC 17 (1974) pp. 74-90; there also find reference to E. Peterson, *Monotheismus als politisches Problem*, 1935. We should only realize that the "conception" most certainly did not cause the "ministry"; it was an attempt to justify it, ex post facto. If E. Langlotz, *Der architekturgeschichtliche Ursprung der christlichen Basilika* (Opladen 1972) is right, then the bishops' church which is in the form of a basilica is constructed according to the image of the imperial throne and reception hall (cf. J. B. Ward-Perkins, *Gnomon 48*, 1976, pp. 631-633).

2. Moreover soon after the episcopate became based in "apostolicity", which is a somewhat more Christian legitimation, but nevertheless just as much done in retrospect. The church's leadership office/ministry creates its own origin in the institution of the apostolate through Christ himself. By doing this, the church denies and covers up the development of hierarchy and church law as new and conditioned by worldly circumstances. Its existence and position is dogmatically fixed for all time, and the uniqueness of the apostolate is done away with: the apostolate is now the beginning of a succession.

   That the (Hellenistic-uneschatological, therefore not original) Great Commission (to engage in mission), Matt. 28, is only meant for the apostles was said clearly enough by Luther: Wolf, op.cit. (1.5.) 170; Campenhausen, op.cit. (2.2.a) p.29; Stendahl, op. cit. (2.2.c) p.19 f.

3. It could be questioned whether or not going back to the conception of 'priests' should be called 'ideology'. In any case, out of the sacred order of antiquity grows the thought of a ministry which follows from 'holy acts', is separated from everything profane, and does not need the cooperation of the 'people'. This break with the Pauline tradition is accompanied by an emerging sacramentalism which seems to have its basis in the mystery religions. Both, however, can also be understood as originating in the Roman conception of religion and, since in this conception state and cult belong together, finally even in the political ideology mentioned above under 1.

e) The institutional and intellectual-spiritual closeness to political structures very soon caused an affinity of the leading groups in the church to those in the world. The empire became more and more entrenched in the dichotomy of rich and poor. The complete caste-like separation of the privileged upper classes-('senatorial')big landowners, high officials and military - is completed in the fourth century. At the end of the second century the episcopate began to be intertwined with the senatorial estate. In the course of time the episcopate became the fourth privileged group. This explains at least in part the official church's blindness concerning the burdens and injustices of the authoritarian state of late antiquity. The so-called economic ethics of the church fathers was limited to appeals for mercy (this argument is based for the most part on natural law and on agape). It is however necessary to realize that neither the philosophy of antiquity nor the New Testament offered instruments to effectively criticize this absolutist system.

> F. Wieacker, *Recht und Gesellschaft in der Spätantike*, Stuttgart, 1964, pp.17-23, describes the 'Byzantine authoritarian state' of the fourth century; more detailed: D. Liebs, *Römisches Recht*, Göttingen, 1975(UTB 465), pp.76-91 (Literature Ibid 76, note 55).

f) Patriarchy in congregational structures is already prefigured in the 'constitution of elders' inherited from Judaism. This patriarchy does away with all beginnings of 'freedom' and 'equality' that after all existed in early Christianity. The change from 'order' to 'subordination' in church law gradually permeated ethical thinking also. Since the second century, the praise of the 'Christian house' has almost become a stereotype. What made Rome great, according to contemporary moralists and legal experts, is the constitutional order of the house (women, slaves, children) under 'paternal rule', which long ago had lost its authority because of the liberalisation of life in the late Hellenistic times. Authoritarian thinking mitigated by personal care was supported moreover by the legislation of the empire (holding the citizen completely under tutelage, forced suspension of personal liberties for the sake of state revenues, which were responsible for social aid, etc.).

2.2.2 Gains

a) Institutions are necessary. Order, even authoritarian order, as such is nothing bad (Paul). It is progress and it is a legitimate form

of 'adaptation' that the message of Christ is carried into the world 'officially' by means of offices/ministries and that charismata become institutional. Insofar as 'orders' belong to creation, they need to remain changeable to be sure. There,too, revolutionary creates new orders. Nothing is to be said against taking over certain aspects of the political system of the time, as long as church ministries are not ideologically closed against changes (2.2.1d). The relation of clergy-laity, office/ministry-people follows from a generally valid social law, which at the same time implies that the office/ministry is always secondary to non-professional achievement.

> More details in E. Rosenstock-Huessy, *Die Übermacht der Räume*, (Sociology 1) Stuttgart 1956, pp. 111-117 (The first social law: people and office). On the one side, the office has a certain binding and serious quality; on the other hand it needs spirit, authority, 'new solutions' that always originate non-officially outside the office.

b) The episcopate becomes the point of contact between the congregation and the political world, i.e. between the Christian part of the population and the central political powers.

1. The imperial administration finds negotiating partners which stand up for their congregations in good and bad times. For instance, reproaches had to be counteracted, persecutions to be diverted, and if necessary, to be suffered vicariously for the congregations (Ignatius of Antiochia). Leadership offices/ministries led the church out of political suspicion and made it acceptable for contacts and dialogue with the outside.

2. This was unavoidable,more so because the churches were dependent upon new financial sources because of their growth. The salaries of the officials of the congregations had to be secured, and above all, the care of the poor and the sick and the persecuted. To take care of these tasks was only possible if well-to-do groups participated. We know that the congregation in Rome at the beginning of the second century was not only able to intervene when people were in danger of being made martyrs (Ignatius), but that it also had considerable financial resources (Marcion). That the unqualified tried to get into paid church offices, or that poor people joined the congregation because of economic advantages is another story.

3. Pushing this line, the church became officially part of the Empire under Constantine and obtained a certain influence on legislation, partly in the form of privileges (2.2.1e), partly in the form of socio-ethical impulses.

> For example, the financial needs of the church lead to exceptions in the laws of inheritance (churches and monasteries are permitted to receive gifts, foundations, etc.), to mention only one thing. The socio-ethical influence shows itself, for example, in the improvement of penal practice.

For necessary information about material and literature, see K. L. Noethlichs, "Zur Einflussnahme des Staates auf die Entwicklung eines christlichen Klerikerstandes", *JbAC 15* (1972) pp. 136-153; materials on the image of the bishop from legal sources of late antiquity, *JbAC 16* (1973) pp. 28-59. Penal practice: S. Arbandt, *RAC 9* (1976) pp. 342-344.

c) The fact that the higher clergy especially was linked to the existing administrative units (city, diocese) in the political realm, did not only guarantee a better control of offices, but also a more knowledgeable form of caring for the congregations. Canons of Councils in the fourth century, e.g. Constantinople (381) Can.2, still demand of the bishop to keep his residence in the diocese and to prohibit him from interfering with the affairs of neighboring dioceses. Behind this is the intention to create solidarity between the office and the people, but of course also to create manageable units of church administration.

d) The episcopate and its synods, not to overlook contacts by correspondence and visits of delegations, constituted a net of information beyond the area of the Mediterranean. The imperfection of the information system of late antiquity, educational differences and regionally caused political and dogmatic difficulties could be dealt with centrally through the episcopate as the coordinating entity, thus keeping continuity. The empire was a multi-national state. The church of the empire was therefore constantly threatened by the possibility of falling apart because of differences of regions and tribes (danger of national churches). The close bond to a specific area (c) was counter-balanced by unified creeds formulated in episcopal synods.

e) Only if one recognizes the weaknesses of the class and caste state of late antiquity with its centralistic as well as often powerless bureaucrady, is it possible to assess what the aid of the bishops meant for the population. Its responsible charitable activity encompassed care of prisoners, the poor and the sick (also construction and control of hospitals). Since the beginning of the fifth century, the emperors had given the bishops the legal right of supervision, which potentially had to be asserted in the face of worldly power. The same is true for the judicial functions. It is still being discussed whether the power of bishops in private law is to be considered as setting up special jurisdiction recognized in church and world, or as establishing arbitration and justice of the peace procedures.

Details: K. L. Noethlichs, *JbAC 16* (1973) pp. 39-40; ibid pp. 45-48, also about the functions in public law. "The bishop is advocate vis-à-vis the public administration for all who ask for his help", (Aug. ep. 151,2). Other examples: right to notarize documents, right to grant freedom, right to revision of sentences vis-à-vis imperial representatives. (In the meantime, the bishop is recognized as 'defensor civitatis').

f) During the consultation, Professor G. Kretschmar of Munich, referred to the following point: since about Diocletian's period, the Byzantine authoritarian state kept its citizens in tutelage.

This makes any comparison with the situation in the Roman Republic impossible. Popular elections had already been abolished since Augustus. Therefore it can be said that the election of the bishop by the church people was the only place in the empire where something like democratic practice was continued.

This practice can also be understood as a symptom of that characteristic trait of the church of late antiquity which is a kind of 'free space' which the church had wrenched from the state. The affinity of the bishop to his parochia was incomparably stronger than the authority of the public administration. The legal protection of the church was therefore all the more effective. The other side of this offer of a 'free space' which was most obvious in the right to asylum, and which was of high importance at that time, was however the unpleasant administrative support of the worldly powers in matters of faith, i.e. in legislation heretics and their persecution. Compared with the situation of the world of antiquity, it was a completely new thing that a religious confession could decide about whether or not somebody belonged to the empire (political reliability and civil rights).

3. Example II. Asceticism

3.1. The Cost Benefit Table

Costs	Benefits
a) Double morality based on self-sanctification and justification by works	a) Life without marriage as a genuine alternative to marriage
b) Denial of the body because of a sexualization of the concept of sin and a reduction of ethics to sexual ethics	b) A spiritual way of life as decision against conventions and pressures of the political and economic system
	c) The new institution of the monasteries, providing legal protection, social aid and education.

3.2. Explanations

3.2.1 Costs

a) Already in Corinth, Paul had reason to criticize Christian ascetic movements. The practice of 'denigrating and withdrawing from the worldly' (irrelevance of everything created) has spread since that time under the influence of dualistic currents of the second century also present within Christianity. It leads to monasticism as well as to celibacy in the church. Asceticism is considered as the better way before God, as a possibility to fulfill God's commandment through a renunciation of one's own drives in a more obedient way than is possible for those who are bound to social obligations..The aim of self-sanctifi-

cation has priority. Purity before God does not come out of his forgiveness, which is the very creation of human existence, but out of human dispositions and intentions.

P. Keseling-H. Strathmann, "Askese II"(Christian), *RAC 1* (1950) pp. 758-795, give a useful historical overview. Late layers of the synoptics already display legalistic reinterpretations of the gospel. In 1 Corinthians 7, Paul makes clear: asceticism is no way to salvation.

b) Scorn of allcorporality, enmity especially against everything sexual means denial of God's creation, which is considered 'sinful' because 'sin' is understood as an avoidable failure of attitude and disposition. Sin is not really nonbelief or denial of God's rule, but moral badness. The concupiscence which aims at self-justification is transformed into the urge to extinguish sensual desire. The saying no to the bodily aspect of human existence brought about a tremendous overestimation of sexual morality. This has effects up to modern times as is obvious whenever the churches are rather quick to produce resolutions on eros and marriage, but rather slow with resolutions on injustice and violence, if they pronounce on this subject at all.

3.2.2 Benefits

a) Asceticism makes it clear: spiritual and intellectual life as a full human existence is also possible without marriage (cf. Paul). In the face of the marriage legislation of the empire, which is determined by a certain population and defense policy, and in the face of a conception of the family prevalent in the upper class, it can now be said: 'there is no need for women' and 'there is no need for men' in order to be able to generate the spirit. Each sex as such has its value. The defamation of life without marriage loses its justification.

b) The protest against the allegedly all-powerful law of civilization during the age of antiquity uttered by Cynic philosophical movements is now pronounced in the name of Christ. The people of late antiquity experienced the possibility of withdrawing from pressures and needs, from the struggle between rich and poor, law and injustice, domination and servitude.

c) This could be experienced concretely in the monasteries: they were a real shelter for the oppressed and persecuted. For example, 'rural exodus' - the only way to avoid exploitative taxation - was punishable. Only being received into a monastery saved the peasant from the jurisdiction of the state. A place in a monastery was also very much desired as an old-age security measure. Therefore, the monasteries themselves began to found old-age homes. In addition there were institutions of hospitals, hostels - a new kind of aid at that time and in these forms. For instance, Christian members of the nobility who lived an ascetic life 'within the world' participated. For example, daughters of the aristocracy - which otherwise was not yet Christianized - were heads of hostels. The achievements of the monasteries

in education, instruction and transmission of the cultural heritage of antiquity (copying of texts, etc.) are well known.

On the importance of the monasteries for social aid: R. Bogaert, *RAC 9* (1976) pp. 872-874. A complete evaluation is given by W. Dirks, *Die Antwort der Mönche*, 2nd ed. Frankfurt/M. 1953.

14. REGIONAL GROUP REPORTS

14.1. EAST AND WEST AFRICA

God's Care for the Whole Human Being

I. Diakonia

RECOMMENDED: 1. that the attention of the churches be called to the urgency of involving the congregations in concrete diakonia where an imbalance must be corrected, previous strategies being at synodical and district level;

2. that attention be drawn to the experience of churches giving assistance to congregational diakonia;

3. that possible concerns be met at congregational level:
   a) health education
   b) preventive medicine
   c) mother-child clinics
   d) simple diagnosis and treatment of physical and mental illness
   e) care of neglected children etc.

II. The Whole Human Being

RECOMMENDED: 1. that attention be drawn to the experiences of the Central Synod of ELCT with the programme of a team ministry to Ujamaa Villages and the plans of the Western Synod of the ECMY for basic comprehensive Bible Schools (courses) at the local level and plans for giving impetus to cottage industries and local artisans (hand workers) to assist the development of economic self-reliance in the general population;

2. that the possibilities of education by extension be explored to raise the concern of people for development.

III. Women's Ordination

RECOMMENDED: 1. that the churches promote and encourage the study of the theological and cultural factors affecting the issue of ordination of women;

2. that such a study involve not only the church at the national level but also at the district and congregational levels.

IV. Youth

RECOMMENDED: 1. that the attention of the churches be called to the urgent problems connected with youth: the alienation between generations, lack of communication between youth and the leaders of the church, tension between better educated youth and less educated ministers (pastors and evangelists), lack of

literature and programmes for youth etc.

2. that careful study be made of the different categories of youth, (university and school youth, town youth, illiterates, delinquents), that persons be trained for ministry to youth in those various categories;

3. that attention of the LWF be called to assist the churches in providing a Christian introduction to and an interpretation of Marxism;

4. that curricula be worked out involving study by youth and elders concerning problems of the generations;

5. that literature on youth, for youth, parents and people who work with youth be prepared and published and that mass-media programmes on youth and for youth be encouraged;

6. that to bridge the gap between clergy and youth the Theological Education Curriculum be expanded to include subject matter of an interdisciplinary nature so as to enable pastors and evangelists to converse freely with youth;

7. that each church be encouraged at all levels to include youth in decision-making bodies.

V. Law, Custom and Culture

RECOMMENDED: 1. that each church engage in an appropriate way (through a cultural or research institute or department) in a study and evaluation of African culture and church traditions;

2. that there be exchange and coordination between national study and evaluation efforts.

VI. Lutheran World Federation

RECOMMENDED: 1. that the Self-Study on the Church's Identity be continued not only at the church but on the synodical and district levels;

2. that the LWF be asked to assist the churches in learning from one another within the same region through mutual exchange and consultation;

3. that the consultative services of LWF staff be strengthened to overcome the inherent communication and administrative problems between churches within regions;

4. that inter-regional communication be strengthened.

DISCUSSION

1. It was asked why evangelism was not specifically mentioned in connection with the whole human being. The answer pointed out that this was included under II.1.

2. It was suggested to include family planning as a special concern.

From left: M.E. Kilevo, Rafoloharihenitsoa, G. Kretschmar, G. Krusche

14.2 ASIA

Preamble

The churches in Asia have also been trapped in the various dichotomies of thought, structure and action which have hindered a holistic concept of mission or an integrated, balanced view of the church and mission. We also confess that in our concern for immediate needs we have lost sight of the true model found in the ministry and teachings of our Lord. We have come to the conclusion that repentance and renewal in these areas cannot start or stop with mere structural change. Rather, we believe that people involved in structures, those creating structures, and those who are to share in the services of structures need to be sensitized to those factors which make for a balanced view of mission. The following proposals arise out of the experiences of churches facing a variety of problems and needs and carrying out a large diversity of ministries. The problem for Asian churches is made more complex by the large diversity of religions, cultures, social, economic, and political forces impinging on the life of the churches in this region.

I. The problem of dichotomies exists on all levels of congregational, central structures, regional and international areas of cooperation, etc. Therefore, we address ourselves to such dichotomies as clergy-laity, proclamation-service, mission-development, men-women, etc.

RECOMMENDED: 1. that the churches give much attention to biblical, historical, and Lutheran theological sources at confirmation, adult (lay training), and seminary levels to emphasize the unity of the church and the wholeness of the mission (ref. to studies on women in the church, etc.);

2. that because of negative associations connected with the terminology "liberation" (e.g. women's liberation) and to avoid reactionary responses, we enrich the concept by such expressions as "renewal of relationships" (redemptive, reconciling) between those aspects which have been polarized to to the detriment of the church's life: not only men-women and clergy-laity, but also between generations - the old, the middle-aged, youth and children;

3. that instead of having polarities of mission-service, word-deed, and proclamation-development, which have tended to isolate and specialize that which should be integrated and coordinated, the mission of the church be viewed as one in the Spirit of Christ and as demonstrated by Christ - locally, regionally, and internationally (ecumenically);

This recommendation includes the following aspects:
This one mission involves kerygma, diakonia, and koinonia together. Either kerygma or diakonia carried out locally, regionally or internationally and ecumenically is neither kerygma nor diakonia in the Christian sense without koinonia; it is therefore also not

true to the identity of the church in mission. In turning to each other (individually, congregationslly, regionally or internationally) or to the world, the church does so not as those with empty hands, but as people endowed by a gracious God with a variety of gifts that each has to share;

4. that there be a substantial increase in exchanges within regions and internationally as well as in the LWF structure in the fulfillment of our corporate responsibilities - as people who are capable of sharing with one another ;

5. that specific program study and research be planned in Asia to meet certain needs which require joint effort by various Asian churches in team ministries (industrial, student, etc. e.g. in Sri Lanka);

6. that specific missions be planned to Chinese and Indian people in Southeast Asia, to Asians in Africa, and to Asians in Europe.

It is considered necessary to make it possible for women and youth to take more active part in church and society.

RECOMMENDED: 1. that seminars and consultations on local and regional levels be arranged using the materials and findings on family and women-in-society;

2. that theological training incorporate such concerns also as have been raised in this report;

3. that structural changes be made to open the doors for participation of women and youth in decisions-making processes on various levels;

4. that in this process the church be aware of the temptation of merely imitating secular trends without critical evaluation of underlying presuppositions; or to give women certain rights in order merely to get more service, cooperation out of them for the benefit of the institutional church;

5. that Bible studie be prepared which focus on the rights and needs of people of all classes and ages in terms of creation, their baptism, the consequences of forgiveness, and the meaning of sanctification;

6. that churches be urged to involve women, the aged, the youth in ministries suited to them and to give them thereby an experience of greater purpose and fulfillment in life;

7. that curriculum teams be set up in Asia to gather, edit, and prepare biblical, historical and theological materials to be used

as basic texts for various levels of instruction and to be adapted and translated by each linguistic area;

8. that the churches involved in this consultation from each region demonstrate care and sensitivity in the various diagnoses and prescriptions on the issues under discussion, so that no unnecessary reactions develop;

9. that an occasional bulletin be published to coordinate the various efforts, to share the experiences and viewpoints of different churches, and thereby to stimulate all the churches.

II. The Church's Stance on Political Issues

RECOMMENDED:

1. that in matters of justice and oppression the church be concerned to equip the laity also for a prophetic function and that they be encouraged to think of those other than themselves, including the oppressors in their focus of concern, thereby demonstrating that unique quality of love that identifies us as Christians;

2. that the church take care also to sensitize and equip Christians in leadership positions of all parties to sharpen their conscience so that they may speak together on important issues in all political forums, local and national;

3. that not only in times of crisis or special injustice but also at all times the church help make people aware of matters relating to justice, peace, and unity and other factors associated with nation building;

4. that in certain situations (e.g.Communist China), where open political involvement is impossible, the church use every opening that is allowed in the confidence that the accumulated persistent effort of many will bear fruit and will be a testimony to truth, justice, and love and a sign of hope to those not yet free;

5. that in order to combat the sinister and demoralizing effect of corruption and bribery, the church strengthen its members to resist corruption on all levels, both individually and corporately, so that the church may contribute to the strength of the moral fiber of community and nation. In doing so, suffering may become necessary; yet that also may be welcomed as part of the cross;

6. that in relation to the socio-political structures in each respective nation in which member churches live the church encourage every effort - government and otherwise - and involve itself also in the reduction of economic inequalities among the people. Where possible, the church should address itself also to its own more affluent members who are identified with the oppressive elements so that they may change ;

7. that seminars be enlisted as well in specific guidance to pastors and students to help them to equip the body of Christ for measures suggested above.

DISCUSSION

Re: 3,b) It was suggested to specifically promote theological education among women.

14.3 LATIN AMERICA AND SOUTHERN AFRICA

Finding I

The analogy of the extended family can be applied in the Southern African (Namibia and Republic of South Africa) situation only after considerable modification. In both areas the forces of creative change are most strongly present amongst youth, whose parents and grandparents in general represent the elements of reaction and resistance to change. Moreover, we note the text "Anyone who does not hate father and mother cannot be my disciple".

Many of our young Christians feel that a revival of traditional tribal kinship systems would be a retrograde step.

We note with concern that our young Christians often do not find much community or connection between their social concern and the liturgical and other parish activities and are tempted to seek these outside the church and family. This applies in both Latin America and Southern Africa. Thus the church is becoming increasingly remote from life.

RECOMMENDED: 1. that the liturgy be revised to make it less a repetition of archaic cultural forms and more the celebration of God's present liberating activity in human society and that the interpretation of the Old Testament be revised in the same sense;

2. that Lutherans in Southern Africa be encouraged to provide sufficient opportunities for joint worship services and the celebration of Holy Communion, in order to let white and black Christians experience in the fellowship of a new community the reconciling and liberating presence of Christ in the sacrament.

Finding II

Historically, various regions of Southern Africa were evangelized by different mission societies based in Germany, Scandinavia and North America. At that time Southern Africa was itself divided into different states, and the serious consequences of these ecclesiological divisions could not be foreseen.

However, the lack of unity in the mission efforts of the Lutheran mission societies, and the general lack of reflection on the concept of the church, its unity and its mission, created a predisposition towards the toleration of racial and social divisions and discrimination, which are now a source of grave concern.

More than a decade of effort at overcoming these divisions has achieved only partical success. To some extent this is due to the continuation of structural divisions in overseas church organisations. The lack of awareness of the effects of these structural divisions and problems has been aggravated by the theological arguments, sometimes with reference to the Lutheran confession that

matters of church structure are peripheral and do not affect the essence of church life. The four churches (ELCSA S.E. Region, Transvaal Region, Cape Orange Region and Tswana Region), which have responded to the LWF and FELCSA study program of ecclesiology and the political witness of the church, for making contact with one another and finally uniting. This has also broadened their ecumenical engagement with other South African churches, has deepened their social commitment, and caused their overseas partner church organizations to reconsider and reorganize the structures.

RECOMMENDED: 3. that this pattern of development be encouraged elsewhere;

4. that praxis-related ecclesiological studies and exchange of experiences with other churches be continued;

5. that the current LWF Ecclesiology Study be enriched by taking more account of the ecumenical dimension of the Lutheran confession and the ecumenical commitment of the Lutheran churches in their social contexts.

Finding III

Most of what we have recommended in our groups and in this study program as a whole needs to be transmitted to the church at the local parish level. This involves an educational program.

We find that there already exists within the Study Department of the LWF a division for Christian Education which has at its call considerable resources and expertise.

We also find that there are difficulties and obstacles in the way of the educational experts who try to reach the church at the local parish level.

These obstructions are sometimes institutional (for example, poor organization at the level of the individual churches) and sometimes involve problematic relationships between pastors and people. Decision-making processes and the structures within which these operate are a further source of difficulty. We commend the study document I.01/5.25 of the ECEC in Brazil with special reference to the relationship between pastors and parish.

We find that there are two possible policies with regard to sharing our studies and findings with the whole church. The first involves an attempt to launch and maintain a large educational drive which attempts to reach all people more or less at once. The second aims at establishing and reaching small innovative groups or cells. We favour the second.

We also find that the only form of Christian education which will meet present requirements must have the following features:

1) It must be "permanent" - i.e. the learning process never ceases.

2) It must be "contextual" - i.e. related to the real life situation of the people - this is one reason why it must be "permanent".

3) It must be "comprehensive" - i.e. include all age groups, pastors and people.

4) In the educational programs' biblical aspect, the Bible needs to be understood in its original context so that its full relevance to our day can be clearly perceived. Luther's writings and catechisms also need to be understood in their original social and religious context in order to be relevant to our own day.

5) It is very important to pay attention to education in the relevance of the gospel to human relations in the social, political and economic spheres.

RECOMMENDED: 6. that a program of "permanent", "comprehensive" "contextual" Christian education be launched.

Finding IV

In our examination of church structures we discovered that the giving and receiving of money can have a negative or positive effect on finding and implementing structures appropriate to the mission of the church.

By "mission"we mean the process of understanding, proclaiming and practising the gospel in all dimensions of life.

We noted the danger of failing to bear witness to justice and human dignity by paying inequitable wages to church workers.

We also noted the danger of converting church workers into a comfortable middle or even upper class in relation to their parishes.

RECOMMENDED: 7. that the churches everywhere investigate their salary structures and,where necessary, ensure that these are equitable;

8. that the churches take account of the experiences of other churches which have faced this problem.

DISCUSSION

Re Finding I: It was underlined that Christian identity and Christ himself may not only unite, but also divide.

Re Recommendation 2: There was disagreement within the regional group itself about this recommendation, because there cannot be real communion when at the same time it is not possible to share a cup of tea because of the divisive socio-political system and attitudes.

As an additional point it was suggested to study the negative effects of the folk church ideology of immigrant churches and mission societies in these areas.

14.4. EUROPE

I. Situation

The European group agreed to concentrate on the basic structure of the folk church, the PAROCHIA (geographically defined congregation) because this level is common to all Scandinavian and German churches while the concepts of the folk church vary from country to country. The PAROCHIA - congregation is thus defined as a structure where the membership of the congregation is more or less identical with the membership of the socio-political community. The pastor is the main person of reference representing the church.

II. Identity and the Marks of the Church

It has been one of the essential insights of the analytical stage of the study process that the four marks of the church according to the Nicene Creed, i.e. oneness, holiness, catholicity and apostolicity, should serve as criteria in the search for the identity of the church today. These marks are being applied to the church as a community (koinonia) of justified sinners. They point to basic dimensions and relationship in which the new community in Christ has to find visible expression: the constitutive relationship to Christ (ontological identity); the relationship to its tradition and history of confessing the faith (normative identity); the relationship to other confessional traditions in the whole church (ecumenical identity); the relationship to the social and political context (identity in witness and service).

III. Fields of Conflict between Ecclesiastical Reality (cf. I.Folk Church) and the Ecclesial Marks of the Church (cf. II)

1. The Pastor-Centred Church

There is an acknowledged discrepancy between the biblical concept of koinonia and the Lutheran teaching of the priesthood of all believers and the situation of the European Lutheran churches where the pastor is the central person of reference in the congregation.

Since koinonia has to be understood holistically, we plead

a) for a congregation in which the minister is related to the congregation in such a way that he does not stand over against but within the community;

b) that the teaching-preaching ministry should be seen in close relationship to other ministries (diaconical, missionary, educational ministries);

c) that the present practice of the institutionalized professional full-time ministry as dominant structure be reconsidered;

d) that the apostolicity of the koinonia-congregation must find its expression in a lifelong reappraisal of the contents of the Christian faith (Brazil-catechumenato permanente; GDR: church as learning community);

2. Openness and Boundaries of the Church

The affirmation of the identity of the church implies the recognition of its inclusiveness as well as of its boundaries. In the folk-church structure the

boundaries of the church are defined by the collectivity of the baptized members.

According to Lutheran teaching, however, baptism cannot be separated from faith and sanctification. Lutheran folk churches in Europe cannot bypass the obligation constantly to make the koinonia community within the parochial structure visible anew.

Can the church baptize and confirm indiscriminately? What are the criteria for admission to baptism? Can one be a member of the church as koinonia community without participating in the life of the church?

Does the church in the longer run not lose its identity, if baptism is not a distinguishing mark of the church?

Infant baptism is in itself not a mark of the church, and its relationship to adult baptism should also be considered.

For Luther it was a mark of the church ro exercise the "office of the keys", i.e. church discipline. Have the European Lutheran churches lost part of their identity by not exercising church discipline? On the other hand, Lutheran churches have sometimes been inclined to be exclusive in terms of language, culture, nation, and race.

3. The "Wholeness" of the Community

In adapting its witness and service to specific social and historical conditions the church has to fight against conscious or unconscious developments leading to exclusiveness. "Wholeness" has to be affirmed as a visible expression of the church's identity. In the European context we see the following areas where a serious effort to re-gain the wholeness of the community has to be undertaken:

a) Industrial Workers in the Church

The large group of industrial workers, among others, is underrepresented in the eucharistic community and, consequently, in the leadership structures of the European churches. This fact is partly explained by the middle-class orientation of our churches, including such things as e.g. life style, language, liturgy and commitments. The identity of the church is threatened when it is closely tied in with the identity of one class. The churches have to conscientize themselves on the ways they are class-bound and revise their community life so that it poses no social hindrance to the full participation of industrial workers and other underrepresented groups.

b) Women in the Church

Much research has been done to identify the causes that have led to exclusion of women from full participation in the life, witness and service of the community. We want to underline strongly that this is a violation of the wholeness of the church, which perverts its identity. The church should strive to be a signal community by liberating both men and women to relate to each other as true partners and "friends in Christ", each serving the whole community according to the gifts of the Spirit. We recommend that forms of worship and service, patterns of ministry and education, structures of authority and decision-making, the use of language in liturgy and theology be reviewed with

the primary participation of women in order to remove elements preventing their full inclusion into the life of the community.

c) While industrial workers and women represent large groups of baptized members of European churches who are excluded from full participation, the same is true for certain age groups (e.g. children, young adults), for the growing number of physically, mentally or socially handicapped people, and for those living on the margin of society. While we appreciate efforts in all our churches to render service in a specialised way to these groups among its baptized members, we see a violation of the wholeness of the community whenever they are excluded from participation in the basic forms of life in the community, in particular worship and celebration of the Eucharist. In order that the Eucharist can again become the visible expression of the koinonia of all in Christ, we recommend that present liturgical forms be reviewed and, when necessary, changed in order to overcome the traditional exclusiveness of eucharistic worship in Lutheran churches. The invitation to children should be encouraged. The style of church buildings should be adapted to the needs of handicapped people. New forms of specialized ministries should be developed and officially recognised enabling handicapped and marginalized people to participate with their gifts and welcoming their presence in the community. This may imply a reordering of priorities in the training of church workers.

d) A special problem for the wholeness of the church as community is created by the progressive functional specialization and institutionalization of church activities. In the European churches this has led to a separation of almost all missionary and diaconial or service activities from the life of the local community. The identity and wholeness of the church is endangered if the worshipping community is no longer visible also as a serving, missionary, teaching community which shares in ecumenical relationships. While we recognize the need for a certain degree of division of labour, we affirm the community as the place where the interrelatedness of the whole life of the church must find expression. Specialized structures should not endanger but rather encourage the integrity and "self-reliance" of the community. As a first step, they should be brought as much as possible within the framework of synodical responsibility. When no structures of participatory control and decision-making exist, this should be recognized as a priority requirement to achieve wholeness and unity in the church.

4. Church and Theology

The teaching of the apostolic faith in continuity with the tradition of the whole church and the critical evaluation of the past and contemporary witness is one of the distinctive dimensions of the identity of the church. Especially for a Lutheran church it is indispensable to see its own confessional tradition in relation to this ecumenical responsibility. Critical theology has always been a specific mark of the identity of a Lutheran church.

In the framework of most European churches this has become the special task of Faculties of Theology being a part of state universities. This means that the training of ministers is very much influenced by an institution which finds its structural identity not inside the church organizations.

Many of us think this system has the advantage that theology could be in close contact with other sciences and so be free for research and critical evaluation of the praxis of the church. Others are doubtful if these chances are effectively taken up and if not the same advantages could be obtained by another system.

In any case, there is a danger of disintegration of church and theology. Theology thus trends to be seen as a primarily academic dimension. The ministry of the church is identified too quickly by analogy to other academic professions, and the ecumenical exchange with theological institutions of a different structure in other churches becomes more and more difficult.

Especially for those who emphasize the advantages of the traditional European system for theological education it will be necessary a) to underline that even the academic theology in state faculties is an aspect and a part of the theology of the church; b) to recognize that their educational work has to be coordinated with the other catechetical and educational efforts of the churches, not only with regard to the training of pastors and teachers; c) to open one's own insights and teaching programs for real ecumenical communication. This could be a service to the European society, to the catholicity of theology and to the church of which the faculty ought to be a part. This could also help to get away from unecumenical adademic pride.

5. International Dependencies and the Local Level

We recognize the global interdependencies of our societies and churches as relation to the catholicity and universality of the one Church. The European churches are aware that they are closely connected to all kinds of exploitation, neo-colonialism, and dependency structures of their societies over against the South. Here, too, the political and economic structures cannot be entirely separated from the societal system and the churches' participation in it inspite of all necessary division of labour, professional specialization and organisational structuring. It is of high importance that the koinonia congregation be informed about this interrelatedness, i.e. that all the issues of the world are somehow connected with our privileged European situation, life style, social welfare etc. In these complex relations, the danger of manipulation of information must seriously be taken into consideration. The koinonia community ought to be a signal community in its outlook to the world, in caring for the needy in the world, and sharing with the underprivileged in the whole world.

6. The Exercise of the Political Mandate of the Community

Out of the witness and service of the one, holy church to the whole human being the European churches recognize that they have delegated the political mandate in its broadest sense either to the judgment of the individual and his engagement in "political affairs" or to the established church (with the reservation that it should "not get involved in politics"). We recognize that the political dimension of life should not be left to professional politicians and political organizations alone since it concerns the whole human being, but that the koinonia congregation as well has to be aware of its political involvement in contributing a special dimension of not only serving its own interests but

speaking and acting especially for those who do not have the possibility and/or ability to express their rights (for instance: marginalized groups, foreign workers, old people, handicapped people, developing countries etc.).

7. Partnership Relations Between Churches

In the one body of Christ every member and member church has the same right to and obligation of service and witness. The gifts are different but no person or church has higher or lesser value. The European churches recognize that they are privileged in their economic status and that their economic wealth is not always matched by their spiritual witness. They recognize that this affluence is partly due to an unjust economic world trade system and that it should be taken for granted that their resources are shared not only with their fellow Christians but with all in need.

We recognize that in the Lutheran family the Northern churches have a numerical ... and economic dominance, which threatens the sharing partnership relations, and that they have tendencies towards oppressive structures and neo-paternalism. Here we need the critical attention and help of our sister churches as well as a sharing in their special gifts and charismata.

We are also aware that it would threaten the catholicity and ecumenicity of the one church, if the economic and organizational ties in the Lutheran family were strengthened in such an exclusive way that it divided the people of God in a given place and kept the churches away from seeking the real unity in Christ together with other denominations.

14.5 U S A

I. Preamble

After several hours of conversation, the representatives of the European and American churches decided that their situations were sufficiently different to warrant separate reports. This is not to deny the obvious commonalties within the North Atlantic community of Lutheran churches. We share all of the problems of over-development and of a colonialist mentality, of paternalism in policy decisions and, in many cases, of cooperation with government economic agreements, which have led to oppression in "Third World" countries and churches. However, the differences between the "folk church" situations and structures in the European churches, and the "free association" churches in North America are such that, in the time available, it was impossible to work through the differences to the point where a common report could be formulated. This report, then, is a statement which could at some later time be combined with the report of the European churches to give some kind of picture of the North Atlantic churches as a whole.

The authors of this document consider themselves to be representatives of their churches (ALC and LCA), who have used their own information and judgment to formulate recommendations which will be helpful to these churches as well as to the LWF.

II.

1. When we struggle to relate the identity of the church to the churches' service to the whole human being, we take it for granted that the majority of Christians would immediately agree that both identity and service are essential for the church's life, that there are virtually no Christians who would argue that either identity or service can be ignored. The problem is not, then, to simply insist that both identity and service must be taken into consideration, but rather to seek to relate them in such a way that they are seen to be distinguishable, yet inseparable. If this is not done with some care and precision, the result is often that the one concern in actual practice swallows up the result, although lip-service is paid to the necessity of both.

In the North American contributions to this consultation we discern a pattern of relationship between identity and service which can be expressed in terms of indicative and imperative, of Gospel and Law, of Gabe and Aufgabe. We are aware of the history of the theological debate on "Law and Gospel" as over against "Gospel and Law" and realize that there are significant risks regarding the specifically Lutheran identity when taking position. Nevertheless, we want to affirm that the church's service to the whole human being is rooted in the church's identity rather than the other way around. In the same way that the Ten Commandments are rooted in the Preface ("I am the Lord your God who brought you out of Egypt"), and that Romans 12 ("I therefore present your bodies a living sacrifice") follows the proclamation in Romans 1-11 of God's gracious acts, our freedom as well not only to serve the whole human being but also to seek the best strategies and tactics for doing this is rooted in the assurance that God wills the church and its ministry (both lay and ordained) and has established it in order to bring about the redemption of all of his creatures and of his whole creation.

2. This fundamental theological basis from which the church receives its life begins to take shape in the concrete ecclesiological form of the church when we pay attention to the traditional "marks of the church". Taking our cue from the results of the Bossey Consultation (1975), we summarize these marks by reference to the credal marks (One, Holy, Catholic, Apostolic) and to traditional Lutheran understandings, which are elaborations of the credal marks. The Lutheran categories include Word and Sacraments (including the Power of the Keys), (cf. Confessio Augustana and also Luthers treatise, "On the Councils..."), ministry, prayer, the cross, the elements of the second table of the decalogue, which suggest ecclesiological expressions of love of neighbour, responsibility vis-a-vis socio-political institutions, etc. To this, the Bossey consultation felt free to add some marks, since Luther explicitly leaves his list open-ended, i.e. ecumenical outreach, missionary outreach, structures of self-criticism, etc. (cf. Bossey, p. 125). These extended lists of marks are all contained in the credal marks, if these are fully understood (see, for example, the discussions by Tillich and Aulen) and they are also explicit or implicit in the self-understanding which is expressed in the constitutions and bylaws of the ALC and the LCA.

It is impossible, in the short space and time of this consultation report, to do justice to this theological foundation. We simply summarize it in the affirmation that the grace by which God has called us into life flows both as enabling power and challenging obligation (Gospel and Law, Gabe and Aufgabe) through us into concrete embodiment of His will in the world. This concrete embodiment is the substance of the church's mission, its service, its proclamation. Ultimately, all self-criticism and repentance and renewal takes its source in this same substance.

III. What the Church's Form and Shape are to Accomplish

The studies submitted by the American churches take into account the concrete situation in which these churches live and express their life under the enabling power and obligation that we have discussed earlier. These studies go into some detail describing the possibilities and the perversions of the ALC and LCA. We shall not reiterate these details here, but refer the reader to the four American papers (Bergquist,Luck, Snook, Hefner).

These four papers state the goals which the authors suggest for the LCA and ALC, and these goals are set forth in a manner which already presupposes the empirical analyses of the churches' possibilities and perversions. This must be clearly understood, otherwise these goals seem to be purely deductively obtained. On the contrary, these goals are informed by inductively obtained insights. If space permitted, we would repeat the inductive conclusions, but here we must presuppose a knowledge of them. These goal-statements are, in other words, statements of the values which must inform more strategies and to which those strategies must be accountable.

Bergquist's study concludes that the churches must proclaim the Triune Faith in mission activity. Such a proclamation includes as essential goals,

(1) the proclamation of redemption in Jesus Christ so as to involve genuine and full humanization: (2) proclamation of the creatorhood of God so as to involve the use of resources to move beyond conventional aims of development in Third World churches and nations into aims that go to root problems and

enable liberation; (3) the proclamation of the presence and power of the Holy Spirit so as to involve contextualizing faith so that it can be genuinely real in the variety of cultures in which the church lives.

Hefner's study concludes that as churches of the middle class, it is necessary in the United States to take very seriously what the credal marks imply and also to make both the accents of the Cross and of the eschatological Kingdom more real in the churches' life. If this is done, the goals will be to shape an ecclesiological embodiment which enables inclusiveness in the American human community, calculated unsentimental service-unto-death for the world, and critique of the society and the churches which aims at their liberation.

The studies by Luck and Snook seem to us to fit into these categories of Bergquist and Hefner. The former suggests a theonomous church life that is open to a plurality of identities, while the latter proposes a vision of the First Article that enables a care for the earth and its resources.

The assumption, we remind the reader, is that such a proclamation of the Triune Faith in humanizing, liberating, and contextualizing form, and such an embodiment of the church in the thrusts for inclusiveness, service, and critique - that these are both possible in the light of the resources of the American churches and also necessary if the perversions of those churches are to be reformed. These goals, in other words, include the contextualizing of the churches' life in the USA.

IV. Strategies

Certain strategies are suggested which are to be implemented by appropriate tactics in order to accomplish the goals we have just set forth. These strategies include:

- The suffering of the cross
- Renewal of theology
- Renewal of spirituality

1. The suffering of the cross. The churches must shape their strategy so as to embody the service-unto-death in their structures and life which the gospel in the American context demands. We refer the reader to Bossey, p. 150. Such suffering of the cross will involve (a) accepting the past of the churches, which is a kind of mortality, because it does not allow us to escape either our past mistakes or the unpleasant present context in which we must live as the church. Such mortality also enables us to find the possibilities in the past and in the present; (b) putting to death the past, in the sense that the past must in many respects be repented of, not repeated, and that cherished illusions and fantasies which we entertained in the past must be mortified; (c) shrewd, calculating planning by which we lay down our lives collectively and individually for those goals that we deem necessary under the gospel; (d) willingness to accept the consequences of this laying down of our lives.

2. Renewal of theology. This may not seem to be a concrete strategy, but we consider that this is quite concrete, because the theology of our church often renders the suffering of the cross, which is necessary to realize our goals, impossible. For example, many of our members hold to such a privatized,

individualistic view of Christian faith that they are immobilized in an enervating pietism. Others are so theologically shallow that they see no difference at all between church membership and political activity (extreme "social gospelers"). Others have so perverted the doctrine of the Two Kingdoms that they keep the church totally out of civil society. If the Triune Faith and the understanding of Cross and Kingdom are to be adequately embodied in the life of our churches, a great deal of theological renewal is necessary as strategy.

3. Renewal of Spirituality. As Guttierez has said, a strategy or renewal is impossible without renewed persons. Therefore, renewal of spirituality is urgent. The prayer life, liturgy, religious education, ethical reflection of our members must be renewed, if the strategy of the cross and the renewal of theology are to take root. Renewal in our churches demands a kind of faith-informed participation in the world of the USA and the international community which requires profound attention to spirituality.

V. Tactics

The chief tactic to which we must commit ourselves is that of increasing levels of awareness so that suffering of the cross, renewal of theology, and renewal of spirituality may be actualized with respect to:

i) The present state of our church identity in our internal life, and the possibilities and perversions that are rooted in that identity.

ii) The gifts and challenges to our identity that derive from our being in a global village, both as Americans and as churches.

We emphasize the need to increase levels of awareness, because we believe that at this time a change in values and self-understanding is the most realistic and powerful factor for (a) vivifying the healthy structures that we do possess but which are often unused or misused, and (b) providing the impetus for altering those unwholesome structures in our churches that pervert our life as a church.

1. Increasing levels of awareness with respect to our present internal life.

a) Input from the "goals" (Part III) to the planning groups of the churches e.g.

LCA - Executive Council, Division for Professional Leadership, Division of Parish Services, Division for World Mission and Ecumenism, Council of Synod Presidents, Office of Research and Planning.

ALC - Church Council, Office of Planning, Division for World Mission and Inter-Church Cooperation, Council of Bishops.

Since these agencies touch nearly every minister, congregation, and layperson, a forceful presentation of the result of this consultation, including its report, the document of the research team, and the report of Commission on Studies should be made to these groups.

b) Such input should aim at classification of the forces that hinder our being inclusive, serving, critical communities of Christian faith. This means dealing with root problems that effect closure against full participation of women, blacks, Hispanic-Americans, American Indians, youth, working and lower class groups. This also must include ways of responding to these problems.

c) Such input should clarify the fundamental intentions of our efforts for stewardship (money-raising), evangelism, and mission. The frequent attitudes that these efforts are to benefit only the local congregation, or that the goals are only to gather money and people, must be challenged.

d) Such input should aim at helping middle-class Lutherans understand the powerful forces that threaten to dehumanize them, so that they can respond creatively and in a Christian manner.

e) Such input should result in programs and involvements that affect:

Seminary education
Parish education and other congregational programs
Youth ministry programs

2. Increasing levels of awareness with respect to our identity in a global village

a) Synodical, congregational, and national church efforts should be made (through the agencies listed in 1.a) to inform our people of their present involvement in cases of American exploitation and domination.

b) Such efforts should help our people to see how they can use their gifts to counter the evil consequences of present involvements. This requires:

i) wide dissemination of the best information available concerning complex economic, political and cultural issues and involvement of our best experts.

ii) working with various sectors of our laity who hold critical positions in society (for example, the many thousands of farmers, businessmen, etc.) to work out ways in which they can contribute to wholesome national and church policy.

3. At every point our ecumenical possibilities and obligations should be explored to the fullest. This includes joining in efforts with other American churches to facilitate inclusiveness, critique and service. It also includes soliciting the assistance of the Lutheran churches and other churches in other parts of the world to help us understand our role in the world as Americans and Christians, and also to help us evaluate the policies that are proposed by the United States government in the world forum.

We urge the LWF to continue the Ecclesiology study in ways appropriate to the progress that has now been made.

RECOMMENDED: that the LWF involve in its studies more persons who are involved in concrete work at the grassroots level of the churches.

SECTION C: IDENTITY, WHOLENESS AND THE UNITY OF THE CHURCH

15. BIBLICAL THESES

THE ORDAINED MINISTRY IN THE ECUMENICAL CONTEXT

by Georg Kretschmar

Matthew 28:18 - 20, The Apostolic Mission

It is usual to consider these final verses of the Gospel according to Saint Matthew as the missionary command of the Risen Christ, but they have yet another function, in that they express the very essence of the Evangelist's message. After the crucifixion and resurrection of Our Lord, the disciples are sent forth from that mountain in Galilee to make new disciples, new followers of Jesus; by baptizing them and binding them to the word of Jesus, the man, who once called the first disciples to him. The Church owes its existence to the mission of the apostles. The word of Jesus comes to us solely through the message of the apostles and evangelists. This is a historical statement, but it is above all a theological statement. The church's integrity and authenticity, which authorize it to serve the whole human being, are based upon this apostolic word, which calls us to faith.

For St. Paul, the Church, the new people of God, lives in communities. These communities are the vindication of his work; they are his credentials and his triumph before God and man. The Apostle of the Gentiles exalts this apostolic service - Luther translates this with the word "ministry", deviating with logical consistency from the Vulgate and also from the Greek texts: "God, who through Christ reconciled us to himself and gave us the ministry of reconciliation . . . So we are all ambassadors of Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God." (2 Cor.5:18-20).

Through this apostolic word we also are involved in the reconciliation, by which God reconciled the world to itself. Thus we are members of the Church, which was created by the word (creatura verbi), even as our Lutheran fathers have repeatedly taught us. The Church can provide many services to the world, among them is its service to the whole human being. After Dietrich Bonheoffer we can with good reason speak of the "Church for others", although St. Paul never actually expressed it thus. But we tend to forget to add that the Church itself owes its existence to a service, to that same apostolic ministry sent forth by the Risen Christ.

1.Cor.12:4-6 Charismatic Service and the Ecclesiastical Ministry

Paul frequently refers to the variety of services in the communities. The spirit experience gained from the history of the Church teaches us that these services are active, not alone within the Church itself, but that they embrace all efforts made for the good of our neighbour, of the world of society. Such services are gifts of the spirit. The Apostle of the Gentiles does not appeal to us to perform all those things that he enumerated for the Corinthians. He presupposes the actual existence of a community whose members serve each other and, we might add, of services rendered to the world, both of these being fruits of the spirit. Paul's criterion for this would surely have been, that a community really believed, lived by reconciliation, and had within it qualities, among them such as he ascribes to "charismata". In Paul's view these gifts of grace can be counted among the visible marks of the Church, the notae ecclesiae, inasmuch as we can recognize the true

Church by them. The Apostle's vindication and triumph rest on such living, serving communities, who live by the spirit, by the apostolic word and therefore by the apostolic ministry.

The question of how the apostolic word was transmitted after the death of the apostles has, by its very nature, become one of the permanent topics of the post-apostolic era. It was above all a subject of discussion among the Pauline Churches. The ecclesiastical ministry was put in question for the first time. This is amply illustrated in the letter to the Ephesians. "Grace was given to each according to the measure of Christ's gift...He who descended" - into the kingdom of death - "is he who also ascended far above all the heavens, that he might fill all things. And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints for the work of the ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature to manhood, to the measure of the stature of the fullness of Christ." (Eph.4:7-13) The letter to the Ephesians also mentions gifts of grace, which are contained in the fulness of Christ. The list of such gifts does not, however, include charismata in the individual communities, but representatives of the word, which builds and sustains the Church. As Christ once sent the apostles, these persons now appear who carry on the work of preaching as gifts of the elevated Christ, and in this way the apostles become the prototypes of this permanent ministry.

Other writings among the works of St. Paul make a sharper distinction. The pastoral letters, which also serve as the Apostle's testament, leave us in no doubt that the work of the ecclesiastical ministry is not alone that of continuing the apostles' service, but also of preserving and propagating the apostolic word, the gospel of Christ. This ministry has various forms, of which the episcopate of the early Church provides an excellent example. The Wittenberg Reformers were particularly concerned with the parochial ministry. The letter to the Ephesians mentions many others. Here we are certainly not bound to detail. Nonetheless the Wittenberg Reformation refers emphatically to the one ministry. It has its unity in having accepted the missionary command of Christ to the apostles, to which the Church owes its existence. The representatives of this ministry are no longer set so high above the churches as was the case with the relationship between the apostle Paul and his congregations. The ecclesiastical ministry is exercised in the congregation as one among many other charismatic services. This, however, is not the function of the congregation as such, but the command of Christ. The various services for the common good presuppose the existence of this ministry - this is indeed why it is part of the "Identity of the Church", as it is part of "its Service to the Whole Human Being".

The Augsburg Confession laid down that preaching and the administration of the sacraments were the visible and audible, palpable forms of the word, which is the foundation of the Church and the vocation to faith. Proper preaching and the corresponding administration of the sacraments are also visible marks of the Church, not alone in that one can recognize the Church by them, but also because the instruments of grace are thus defined, by which Christ creates and sustains the Church. A social association or an institution, claiming to be a church, but not living in the holiness of the gifts of the Holy Spirit, would not be a church in the Pauline sense, still

less so in the sense of the Reformation. If such were to happen, we should have to ask, in accordance with the ideas of the Reformation, whether such groups or institutions preached properly or held the instruments of grace in contempt, whether the transforming, renewing power of the word was being ignored in all aspects of community life and in the actions of the individual. Suppression of the gifts of the Spirit calls the entire ecclesiastical ministry in question. Paul could never have given this answer, for he never called his own ministry in question, but it is certainly a necessary answer in the post-apostolic era.

In one respect the Reformation and the early Church go further than the New Testament. The New Testament links praching and the apostolate, but is silent on the question of a particular connection between apostolate and Eucharist; even baptism is not the exclusive prerogative of the apostles and their heirs in the preaching ministry. The Church later combined these functions. The Wittenberg Reformers justify this by saying that, since preaching and the administration of the sacraments are both forms of the word of God, they should not be separated. The preaching ministry therefore includes the duty of administering the sacraments. Luther considers the existence of this ministry as one of the visible marks of the Church, by which any individual church can be recognized. But it is the mission of the Church as a whole, of the ecclesia apostolica et catholica, not alone to preach, to baptize and to administer the Eucharist, but to "equip the saints for the work of the ministry" in the Church and the world, for the service of the whole human being".

2. Tim.1:6 Ordination and Recognition of Ministries

A definition of the basis of ecclesiastical authority is essential in all questions of the ecclesiastical ministry. There are various natural gifts or types of experience, which can provide a basis for authority: the wisdom of age, respect for father and mother, property which facilitates service to others, outstanding qualities of character. Who would wish to belittle all these in the Church? But Paul has taught us in the pastoral letters that ultimate authority comes from the apostolic word alone. This is why Timothy is ordained. He is a young man, but he has been given responsibility for older men, and even for old women. Such an ordination is mission, blessing and authorization. Its primary purpose is in preaching and teaching; it is conferred by the imposition of hands. It not only confirms a natural dignity or an already existing social status; it can exceed both of these things. Since it binds the ordained person to the apostolic word, it cannot be confined within a limited temporal or regional reference. It subordinates the whole man to his mission and can put him under the sign of the Cross in a definite manner.

If this special ministry is one of the visible marks by which the Church can be recognized, then the questions of reciprocal recognition of ministries and ordinations is also essential to the identity of the Church. Admittedly, this is not a topic of the New Testament, but we can find a clear example of it in the New Testament, namely, the apostolic council of Jerusalem, at any rate in the eyes of Paul. It was here that James and Peter recognized Paul's apostolic mission, even as Paul, since his conversion, had known of the commands of the Risen Christ to Peter and James. Conflicts and disagreements among the apostles do not alter the fact that each testified that the others had been sent by Our Lord, and Paul would have testified for Peter and James, even if they had not reached out a brotherly hand to him. If ordination is mission,

blessing and authorization through Christ, carried out in the Church and by members of the Church, then Lutheran churches cannot do otherwise than concede that others may be under the same orders of Christ, even if they have been ordained in another church or yet in another denomination. If there is disagreement among us as to the interpretation of the gospel or of the apostolic word, this will be manifested if we change from the service of one Church to that of another. However, this is not a question of reciprocal acts of ecclesiastical diplomacy, by which each one sanctions the other's inviolability and integrity, but recognition of the gift of Christ. On this point Lutheran churches, too, need to readjust their ideas both in teaching and in practice.

The question of reciprocal recognition arises not only when we consider our church's situation within the framework of the one, holy, catholic and apostolic Church. The problem of reciprocal recognition of ordinations also arises between Lutheran churches who ordain women and those who do not. This reciprocal recognition can indeed serve as a criterion for the relationship between independent and self-constituted churches. Lutheran churches in particular have very distinct forms of church constitution and vary considerably in the order and designation of their ministries and services. A contemplation of the apostolic ministry points to the common basis of our service in the world, and identifies a pastor in the service of the Evangelical Lutheran Church in Tanzania with a minister in the service of the Evangelical Lutheran Church in Bavaria, because they have both been sent by the same Lord, and each within his own culture is a servant of the one, holy, catholic and apostolic Church.

1. Peter 5:1-4 Ministry within God's People

Shepherds were rough men, who used sticks to drive their flocks, not only in Africa, but also in the world of the New Testament. However, the New Testament does not take its image from everyday experience, rather does it take it from the Old Testament as a symbol of the leading of the people. This is possible, because the Church is a people, a new community in the Holy Spirit. Thus it is in the light of the ancient promises of God that we can see the function of the new convenant in God's people. The promise of Sinai is fulfilled in the Church today: "You shall be my own possession among all peoples, for all the earth is mine. And you shall be to me a kingdom of priests and a holy nation." (Exod. 19:5 f) The teaching of the early church is, therefore, that baptism is the sacerdotal consecration of Christians, and that is what the Wittenberg Reformation understood and taught. By analogy, though leaving aside all assertions as to the priesthood of all the baptized, the apostolic Church rediscovers this promise in the service of the administration of the community or parish. "I will set shepherds over them, who will care for them, and they shall fear no more nor be dismayed, neither shall any be missing, says the Lord" (Jer.23:4). Parish administration is the same thing as pastoral ministry, no longer basing its attitudes and approach on those of the shepherds of ancient Israel, of Kings and High Priests, but on Jesus, the shepherd par excellence, who today leads his flock through service to humankind, and who will gather them finally into his kingdom. For the sake of this community of service, our letter compares the apostle Peter with the elders of Christendom. Peter calls himself an "elder", when he addresses his readers as "fellow-elders", in the same way as the letter to the Ephesians

includes the apostles within the ranks of preachers of the gospel in the Church. The first letter of St. Peter does not go into the question of what qualifies the "shepherds" for this ministry. The pastoral letters were the first to state that all authority in the Church is bound to the command and authorizatin of the apostolic word. However, fundamental this statement was to become for the entire future development of the Church, the words about shepherd and flock retain their importance. This must be pursued briefly in two directions.

What the pastoral letters have to say about the ecclesiastical ministry as preaching ministry, and as this is understood in the Lutheran tradition, is in constant danger of being minunderstood spiritualistically. The word of God is not just speech directed at the ear, and faith reaches into other dimensions both deeper and broader than intellectual understanding. The very image of shepherd and flock points to the fact that being a Christian concerns the whole human being, and that the Church is a real historical community. But we should misunderstand this traditional image, if we were to forget that we are dealing with the ministry of the new covenant, which is a serving, not a ruling, ministry amid a nation of priests blessed with the charismata of the Holy Spirit. The question arises, of course, whether such a pastoral ministry among God's people of priests has and sacerdotal character. It is well known that the later Church affirmed this unilaterally, and the Reformation is reticent on the subject. However, an important ecumenical point is how, in practice, the functions of the ministry transmitted by virtue of ordination are to be distinguished from those of the sacerdotal representatives of charismata in our Churches, and how they can work together in God's people. The ecumenical study group of the United Evangelical Lutheran Church of Germany, the results of whose work form the basis of this Biblical study, has made certain suggestions on this subject, but both of these questions would take us too far at the moment. There is one other thing to consider, however.

The image of shepherd and flock, rooted as it is in the Old Testament, points to a fundamental basis for Church unity. This basis refers us back to God's promise to ancient Israel. We are a Church, the one Church, made up of all nations and races, because we are all grafted on to the olive tree of the ancient people of God; we are a Church from among the Gentiles. This makes us all equal in all the various traditions from which we come, and in which we live. We have many common fathers; one lies in Wittenberg awaiting the Resurrection; another, St. Athanasius, say, in Africa, in Alexandria; others again in Rome, like the Apostles Peter and Paul. But our real common fathers come from the Holy Land, from ancient Israel. We received the gospel in all our countries as a foreign message in the forms of a different culture, and it had to be translated and domesticated. This harking back to a common origin in the Holy Land between North and South, East and West, gives us insight into the apostolicity of the Church. Carrying this insight further is one of the tasks of the ecclesiastical ministry within the people of God, who obey the apostolic word, in which the voice of Christ is heard, and who thus perform their ministry in the Church for the service to the whole human being.

Translated from the German by Dorothy Bassam.

16. INTRODUCTIONS

16.1 IDENTITY, WHOLENESS AND THE UNITY OF THE CHURCH

The Ecumenical Implications of the Ecclesiology Study
by Konrad Raiser

The task assigned to me for this short presentation looks rather formidable. I have not been able to review the entire process of the ecclesiology study, as I should have done, in order to be able to draw out its ecumenical implications. In addition I have the human problem of being the last of more than ten speakers who have tried before me to summarize and highlight for your benefit certain aspects of the study process. I shall, therefore, limit myself to some ecumenical observations.

To begin with: If it is true that never before churches from all parts of the world, especially from Africa, Asia, and Latin America have participated in a study process of the LWF as intensively as in this study, then this is in itself a fact of ecumenical significance. If this also means that the LWF is becoming more consciously a World Federation of Lutheran churches, then this would be even more significant. If finally self-study leads to sharpened self-awareness and thus creates the precondition for self-reliance, then the Lutheran "family" may be facing before long the inevitable, critical task of any natural family, i.e. to create mature and, in this case, truly ecumenical relationships among its members.

But I am taking too many steps at once. I have started with these remarks mainly in order to indicate that I do not consider the ecumenical implications of this study as an additional item at the end of the agenda focussing on the question: what follows from all this for our relationship with other churches, both nationally and internationally? Rather, I am interested in lifting up some of the so far hidden, implicit ecumenical implications. For, I am convinced that the question of the church's identity and the ecumenical question basically coincide. Taking the identity problem seriously means to become involved in an ecumenical process.

This may be a surprising statement for some of you, in view of the fact that few of the study reports mention the ecumenical dimensions explicitly. I will, therefore, have to explain myself. In doing this I shall base myself on the reflections I presented to the Bossey Consultation last year, when I tried to analyse the identity of the church from an ecumenical perspective. I take the ecumenical task to refer not only to the unity of the church, but also to its holiness, catholicity and apostolicity.

Last year I tried to provide a framework for a theological analysis of the identity of the church from an ecumenical perspective by showing how the dimensions of oneness, holiness, catholicity and apostolicity of the church are interrelated and help to understand identity itself as a relational concept. Rather than continuing directly in this line of thought, I propose in these reflections to start inductively from the study reports themselves. I have identified four areas of implicit or explicit ecumenical significance: interconfessional relationships, wholeness, self-reliance and resources, and

structures for mission. These areas do not directly relate to the four issues which have guided our discussions during this week, but are prompted by my specific ecumenical interest.

Starting from the study reports before us, it is obvious that the few direct references to ecumenical implications concern mainly the area of inter-church or interconfessional relationships. Mention is made of Lutheran-Roman Catholic encounter on the national and international level and especially of the "Malta-Report". It is surprising, however, how little importance so far has been attached to the confessional dimensions of identity and the survey undertaken in the GDR is very telling in this regard. Thus, also the question of the relationship between Lutheran identity and identity in Christ has hardly been posed. The GDR report states: "The question of the identity of the church is the historical form of the question as to the one church of Jesus Christ today" (31/57). I have already indicated my agreement with this view. But then the issue must be faced, how this oneness can be made visible. Is the image of "inter-marriage" between families, which was proposed at the opening of this consultation, already an answer? I shall come back to this later.

The issue of the unity of the church of course appears in various reports as a challenge posed within some of the participating churches. One need not even think of the case of the Evangelical Lutheran Church in Chile. The various facets of the pluralism discussion relate directly to this point. The normal response is to call for unity in diversity and to reject notions of a structured uniformity. It is my conviction that we have to dig deeper to become aware of the ecumenical implications there. I would suggest that the middle term of our theme, "wholeness", comes closer to the point at issue. It is the wholeness of the Christian community, its inclusive character which is at stake when the reports speak about the position of women and young people, about racism, divisions on the basis of class or caste, culture of ethnicity and language, about rigid distinctions between clergy and laity, etc. While there is a legitimate place for diversity in the community, a diversity on the basis of creation and of the gifts of the spirit, this diversity must be embraced by a wholeness that finds visible, structured expression.

In what sense is this question of "wholeness" an ecumenical issue? Since 1937 there has been talk about the so-called "non-theological" factors affecting the unity or disunity of the church, either within or across confessional boundaries. The terminology is very misleading, since the points of broken wholeness, of exclusive claims confront us with the profoundly theological challenge of the power of sin operating within the community that is called to be a holy people. The traditional Lutheran concentration on the two marks of the church: proclamation of the word and administration of the sacraments has tended to relegate this concern for wholeness to the realm of the adiaphora. But wholeness is the historical form in which the Christian church manifests its character of being a holy people, a convenant community. Whether it is a matter of political conflict dividing the church, or racial segregation, or the exclusion of women - the search for visible wholeness is central to the ecumenical dimension of the identity of the church.

The cluster of studies on the identity of the church and resources has sharpened the awareness for structures of dependency in the relationship between the churches. The reports describe different approaches to the goal of reaching self-reliance and transforming dependency into true interdependence. This is being discussed with reference to material and human resources, but also regarding patterns of doing theology, of worship and Christian life style, and not least structures of power and authority.

There is no need for me to underline that this whole discussion has been on the ecumenical agenda for a considerable time. What has been described as a growing awareness of the global character of the Lutheran family then appears as the recognition of the catholicity and universality of the church. We are not simply dealing with international relationships between churches of the same confession. Nor is it mainly a matter of how Lutheran churches in the "North" participate in changing an international social and economic order which creates domination and dependency. Rather, we are confronted by the fact that the universal fellowship we confess in the creed is being perverted at the root. To confess the catholicity of the church means to affirm the constitutive relatedness of one community to the other. The biblical understanding of this relatedness has been admirably presented in the Bible Study on II. Cor. 8-9 by Rev. Tasgara. In this context, the notions of self-reliance and interdependence receive a fuller meaning. Self-reliance then becomes a challenge to churches both in the "South" and in the "North" and inter-dependence is something very different from arriving at bilateral or multilateral agreements of assistance in the spirit of "partnership". I am afraid that the reference to the common Lutheran tradition has all too often served as an escape from facing the implications of our affirmation of the catholicity of the church. Moreover, the situation is aggravated by the fact that the Lutheran family is probably the richest among the families of churches. While it is natural within a family that the rich relatives care for the poor, they may thus be dividing the people of God in a given place, who are to be a household themselves. Do I need to spell out more fully the ecumenical implications?

A last aspect comes into focus when we look at the frequent references made in the reports to issues of church structure. In some cases the question has been clearly put: Does its structure inhibit or enable a church to be a missionary community, a fellowship of witness and service? This has become a critical issue for the traditional Lutheran folk churches in northern and central Europe. But in other situations as well structural patterns have led to an overemphasis on the gathered, or sacramental character of the church, or have produced a situation of complete adaption of the church to its cultural and social context, or finally have reinforced tendencies of retreating into a ghetto existence. In all these cases the calling of the church to be a witnessing, missionary community, a "church for others" has been largely obscured.

The wide-ranging activities of foreign mission societies or mission boards of Lutheran churches are not to be devalued. But the missionary calling of the church cannot be institutionally delegated. We have to ask anew: What are the structures of churches and even of congregations in mission?

How does mission become a joint responsibility of the churches "on six continents"?

The question of structures for mission is a central issue of the identity of the church. But at the same time it is a vital ecumenical concern. The reason for this is not only the fact that Christian churches everywhere have to come to terms with the consequences of secularization and that they share more and more a minority or diaspora situation. They also realize more sharply the need for a conscious witness to the one gospel of Jesus Christ. Only then can they be faithful to their apostolic calling.

With these observations I hope to have made clear that the various approaches to the question of the identity of the church in this study represent in themselves an ecumenical effort. I tried to show that the study implicitly is already deeply involved in an ecumenical discussion.

This might be comforting to some of you who have looked at the LWF as an ecumenical instrument and opportunity. This indeed it would be or become, if the ecumenical challenge implicit in the reports would be accepted, specifically in the area of inter-Lutheran relationships. However, I am convinced that the Lutheran churches will need the critical support and challenge of churches with different background, just as much as other churches need the gifts entrusted to the Lutheran tradition. Only in and through this exchange - and when necessary, common struggle - do we take our affirmation seriously that the church is one and finds its identity in Christ. This will also free us and our churches to accept that not all members of the family remain in the house for ever but some will establish a new family of their own. This is more than simply inter-marriage between extended families. New histories of confessing the faith, new traditions are emerging - not in competition with existing ones, but in order to make visible the incarnational character of our faith.

Indeed, the common concern linking the four areas I have referred to is the search for visibility of the new community created in Christ through the Spirit. In summarizing let me restate my four observations by relating them to this central concern for visible koinonia. The church is called to be a confessing community, confessing its faith in continuity with the whole church but at the same time in its own historical context. The church is called to be an inclusive community, which reconciles in Christ what is separated by human sin. The church is called to be a community of mutual sharing and responsibility, manifesting its nature of God's people gathered from all the nations. The church, finally, is called to be a missionary community which constantly risks its identity in witness and service for others.

These dimensions of visibility to which others could be added touch basic features of the structured self-expression of Lutheran churches. Thus, ecumenical observations may lead to further self-study and stimulate renewal. To the extent that Lutheran churches together with other churches strive to become more fully and visibly this new community in Christ they shall move towards the goal of the unity of the church, in order that the world may believe.

16.2 REACTION TO KONRAD RAISER

by Judah Kiwovele
(notes by G. Decke)

Konrad Raiser belongs to the family of the Lutheran church. I go along with what he said: The unity we have in and through the gospel is often overshadowed by our identity as Lutherans. I also go along with him when he says that in intermarriage we create new families which do not cease to be related to the former families from which they come. For in the Kiwovele family we have many families which are ready to unite with the other families and form kinships which continue to be related to one another.

The best way is to knock to pieces the structures that identify and at the same time separate us. One of those things to throw out is the LWF which has elements that divide us from the other families. We will never die, but simply live by the gospel. Why can we not throw out those structures that divide us from the other families and then identify ourselves where we are locally and have one apostolic holy and catholic church identified within each country before we create those international superstructures. For instance, the churches in Norway and Sweden are simply the Church of Norway and Sweden, and then they also have the international and universal relations with other churches.

The church is called to be a confessing community because its members are Christians, not because they are Lutherans. The church is called to be an inclusive community of families, and to be mutual sharing in life, work, mission and service. There are some churches who think they give, but they simply share. One of the worst heresies is this assumption of giving as if the one is the only one able to give and the other one the only one to receive. That is not Christian. Through giving we also receive and may receive differently.

I would really like to support this. We do not lose anything if we simply throw out this structure. Why do I say that the LWF is going to hinder us, being used by some individuals, boards and mission agencies so that it can be a means of giving, i.e. dominating, and colonizing? Do you not know that it would appear as if it were a colonial office, the LWF, where the interested groups go day by day? That is how the mission societies after being thrown out after St. Louis and Evian, forced themselves on us again. They know that they can now use the LWF. Therefore the interested individuals and groups travel for months on foot until we come to Geneva. And they are speaking as if they were those sent by the different colonial offices to dominate. Going on foot means, going through crooked ways, which reach the aspired end after unnecessary hardships.

If we can be of good service to the church of God, then it is to knock to pieces the Federation. That simply means that we have to be self-critical so that we may be an open Federation for the sharing in life, work, mission

and service of the church. In that I think I have been faithful to the Federation reminding it that it should not be used by anyone to dominate if there are any individuals or groups who would use it for manipulating the member churches.

I go along with the last lines of Raiser's paper, otherwise it would be difficult to be the church.

I speak these words because I love the ELCT, the church of which I am a member, the LWF and all Christians in the world. I simply emphasize what the speaker has said. We still have quite a bit of work before us. The Church of God is really one, an extended family with many primary families in the world, beginning where we are as human beings and Christians created in the image of God the Father of us all, Mwaluhanga (son of the dust), that is me, together with his brothers and sisters are the children of Matata, who together with his brothers and sisters are the children of Mpindamela, who together with his brothers and sisters are the children of Mgalangala, who together with his brothers and sisters are the children of Kibulungo, who together with his brothers and sisters are the children of Mwalubeyu, who is the son of Kyumbime, who is the son of Kiwovele, who together with his brothers and sisters (different clans) are the children of Bena (tribe), who together with his brothers and sisters are the children of Bantu, who together with their brothers and sisters (tribes) are the children of Tanzania, who together with his brothers and sisters (African States) are the children of Africa, who together with his brothers and sisters (continents) are the children of Adam, who is the son of God; so is the unity of the Church.

17. REPORT OF ASIAN REGIONAL GROUP: Ecumenical Matters

Delegates from the Asian churches found themselves in agreement with the view expressed by Dr. Raiser to the effect that organizational union need not be the only form of true expression of Christian unity, but that unity must be expressed visibly and corporately at various levels. There needs to be a joint effort in proclamation as well as in action. All the churches represented reported on ecumenical involvement with other Protestants on various levels. Some churches also have pulpit fellowship or exchange with Roman Catholics. All reported participation in councils, regional and national and cooperative ventures in various projects, in theological training, in social work ventures.

Yet all agreed that the ecumenical developments in each of these countries leave much to be desired. Factors that stand in the way of further progress were listed as follows (not all factors pertain to each church or country): financial and educational inequalities between neighbouring churches, inequality in number and size of institutions, unwillingness to sacrifice autonomy/prestige, linguistic divisions, fear of neglect of ministries if union takes place, fear of loss of membership or privileges in the LWF or with related mission board/society in the event of closer fellowship or merger with other churches, possible requirement of reordination of Lutheran pastor to be recognized in larger mergers, mutual suspicions, varied background (nationally) of sponsoring mission societies and resulting variety of theological or ecclesiological emphases. In some cases political developments in the larger Protestant churches have discouraged closer involvement by Lutheran (e.g. court cases, police-supervised elections, etc.). Not all factors are equally valid; some reasons are recognized to be escapist excuses. Nevertheless, they are impediments in one way or another and need to be dealt with.

Therefore, a responsible effort toward closer, ecumenical ties with other Christian churches is necessary.

RECOMMENDED:

1. That each regional church family set up continuing inter-church relation committees whose function will be to explore greater areas of cooperation and fellowship, prepare literature for wider dissemination on the grass-roots level, and arrange for conferences where broad representation can be given to all interested churches to deal with specific issues of theology, social problems or church practices.

2. That efforts in the area of joint theological training, both formal and informal, be encouraged, and that the LWF provide information on reports and experiences of such ventures in all areas so that there may be exchange of views and experiences, and stimulus for more experimentation.

3. That churches be urged to prepare common instruction materials for confirmation and baptism instruction, lay training, and devotional material. Materials and experiences in one area may be shared with churches in other areas (e.g. Church of South India-Lutheran joint catechism).

4. That churches arrange for seminars and consultations on specified subjects relating to mission and service, worship, social and political issues, and the like. Similarly pastors' conferences and ministerial associations should be encouraged.

5. That the number of participants from Asia and Africa in the LWF structures be increased and that all such participants be urged to learn languages other than English and their own language so as better to understand delegates from other churches.

PART III

Final Report

THE IDENTITY OF THE CHURCH AND ITS SERVICE TO THE WHOLE HUMAN BEING

Summary Report of
the third and final
International Consultation
Arusha, Tanzania

October 10-18, 1976

Lutheran World Federation
Department of Studies
Geneva, Switzerland

GENERAL INTRODUCTION

The Third International Consultation on "The Identity of the Church and its Service to the Whole Human Being" which was held at Arusha, in October 1976, marked the culmination of a study process which had been spread over a period of years and had proved to be painful at times, but also encouraging, challenging and enlightening.

The study has been guided by the Department of Studies of the LWF under the Evian mandate. At an early stage it became very clear that studies by experts would not help to achieve the desired goal. Therefore, it was decided that the churches themsleves would have to take theintitiative in the study of their burning issues, while the Department of Studies would facilitate communication, give consultative services and interpretative aid.

The letter of the Mekane Yesus Church/Ethiopia in 1972 on the relation between proclamation and human development helped to launch the studies. This letter emphasized the relevance of the gospel to the whole human being and the fact that there should be no separation between preaching the gospel and exercizing social responsibility. Insights on this issue were deepened by experience elsewhere, particularly in Namibia and Chile, and through political changes which took place in Ethiopia.

Invitations were sent to member churches in March 1973 to define and study their own vital issues relating to the identity of the church and its service. The churches of Europe, the USA, Africa, Latin America and Asia responded in due course. For about 18 months studies were continued by individual churches using such methods as each saw fit. A widespread awareness of the danger of a dichotomy between this world and the way in which the gospel is preached came to be shared by participants in many different churches.

In October 1974, the First International Consultation in the study programme was held in Addis Ababa. The sharing of results obtained up to that point enabled the participants to identify four crucial areas of concern. (1) Resources (2) Relationships between men, women and youth (3) Political crises and/or opportunities and (4) Pluralistic cultures. The problem of ecumenical relationships was found to be common to all these areas.

It was discovered at Addis Ababa that the participatory method of research and study was in many cases more helpful than others in dealing with these topics.

After this first consultation interest in self-studies increased and many other churches, particularly those in Asia, joined the research programme.

The Second International Consultation was held in October 1975 at Bossey (Geneva). A larger number of churches took part this time. The main concern was now to analyse and interpret the mass of descriptive material which had been gathered. The criteria employed in this process were the Marks of the Church as they are disclosed through Biblical studies, research into the theology of credal statements, and the insights of the Reformation. From this arose a heightened awareness of the dangers of separating the church and its sacramental constitution from social concerns and justification from sanctification.

The Third International Consultation at Arusha provided the opportunity for deepening the critical analysis, searching for ways of repentance and renewal and for developing strategic recommendations.

I. THE CONTEXT OF DEVELOPMENT AND USE OF RESOURCES

The study began by concentrating narrowly on stewardship in local churches and parishes, but it was soon realized that this had to be widened to include theological reflection on a wide range of economic and other matters related to the total life of the churches in Africa, Asia and beyond. Gradually more topics came under consideration, including statistics on congregations and outside agencies; development, its service and administration, including capital and personnel involved and the system in which money was used; fund raising; church structures, and all this in the perspective of Christian love of the neighbor. From these areas of subjects the studies moved to the central theological concerns which lie at the heart of all those matters: the identity of the church and its use of its resources in the service of the whole human being.

We then probed more fully the dimensions of dependency. The structures and life of the churches in the Southern Hemisphere are greatly influenced by Western traditions, often with very negative results. The Southern churches are devoting their attention and energy to counteracting these consequences Dependency, however, also affects the Western churches and they have to renew their structures, both where they are harmful for their own internal life (e.g. the "church of pastors") and where they tend to reinforce the dependency of others upon them (e.g. paternalism). Inter-regional cooperation is necessary to effect such reforms.

Mission boards and "donor agencies" of the West are involved in the economic structures of African, Asian and Latin American churches. Some of the money that the Western churches give to others ultimately comes (usually indirectly) from, and is dependent on, the economic systems of their countries. These systems are in most cases subservient to governmental and business policies' exploitation. Moreover, the giving of aid by Western nations is often stifled by enormous bureaucratization. In addition to this participation in economic exploitation, the Western churches themselves have shaped (often unwittingly aid policies that are exploitative and which reinforce unwholesome dependencies.

In summary, we discover that there is dependency on the West in terms of finances, theology and human resources. We therefore see the need of changing the basic underlying structures which produce these dependencies.

II. THE CONTEXT OF WOMEN, MEN AND YOUTH RELATIONS

A cry is heard from many people all over the world! Many people are the victims of neglect or discrimination in both church and society. Among these victims are women, whose rights and role in the church have been unjustly limited. Many men and women are responding to this cry by seeking ways of redressing the wrongs. Many churches participating in this study have raised the question of women's rights and their role in the church. Studies on this issue have been undertaken by some churches in the USA, Africa, Asia and Germany.

The role of women in the church as understood from the Bible, the early church and the writings of Luther and the other reformers has been investigated, in particular against the background of the cultures in which these texts were written. Gerta Scharffenorth has studied Luther's views on the connection between justification and social structures, with detailed attention to relationships between men and women. These studies stimulated our awareness of the indignities under which many women suffer. Though women have widespread opportunities to serve, and though there are no official limitations as to their service, according to our findings, important responsibilities in practice are still reserved for men.

The working style of the churches does not give adequate identity to women. The churches should give women full responsibility, as in many instances the majority of those participating in worship and daily service are women. Even in those countries where women receive higher recognition, there is still a long way to go before they achieve equal acceptance and status in church and society.

In certain countries, legislation has been revised recently so as to give both partners in marriage equal rights. We welcome this improvement and urge the churches to encourage women to take full advantage of such legislation. Those aspects which require further improvement should be studied and the church should press for amendments to legislation until all vestiges of discrimination against women are eliminated.

The Eastern/Coastal Synod and North Western Diocese of the Evangelical Lutheran Church of Tanzania (ELCT) and the Indian Evangelical Lutheran Church (IELC) used the participatory method in their studies. This helped to involve people at all levels in the work while at the same time conscientizing them about their problems and encouraging them to find preventive or curative measures.

The churches concerned are beginning to awaken and think seriously about the issue of women's participation. Although there were not many women involved in the international consultations in this study project, the response they have encountered to their work has been warm and rather positive.
The Asian participants have surprised the consultation by tackling the issue energetically and seriously and by suggesting ways in which the participation of women in the life of the church can be improved.

The North Western Diocese of the Evangelical Lutheran Church in Tanzania (ELCT) and the Indian Evangelical Lutheran Church (IELC) also did a study on the participation of youth. Some of those involved in the consultation especially from Africa, believe that youth do not have a satisfactory share in church work.

Youth programmes exist, but there is a shortage of youth workers. There tends to be a gap between youth and clergy, and youth and their partents in the Christian context. The place and service of youth in structures of the church, like the role of women, is not adequately defined.

Women and youth call for a new partnership and solidarity in families, in schools and in the life of the church and society under the guidance of the Holy Spirit.

III. THE CONTEXT OF POLITICAL CONFLICTS AND OR OPPORTUNITIES

Lutheran churches in Argentina, Brazil, Chile, South Africa and Namibia, as well as the Centro d'estudios ecumenicos in Mexico, have made contributions to this cluster of topics, which, because of recent trends and events in their history, they all selected as the most important matter for them. These matters include: the controversy about the venue of the 1970 LWF Assembly in Brazil; the coup d'état in Chile and the concern of church leaders there for political fugitives and captives, and race relations in Southern Africa.

In Chile and Southern Africa, the question of political witness goes hand-in-hand with that of church unity.

Valuable methodological insights were contributed by Gilberto Gimenez ("Faith, Church and Social Reality in Mexico"), Aldo Buentig ("The Evangelical Church of the Rio de la Plata and the Evangelical Congregation of Esperanza"), Gerd Decke ("The Relationship of Theological Perspectives and Social Scientific Research with special reference to the religious-sociological study of the Congregation of Esperanza"), and Franz van der Hoff ("The Dialectic between Social Sciences and Theology in the Mexican Study").

In Southern Africa a research project on "Race, Religion and Reconciliation" has been completed by T. Verryn, using Thematic Apperception Tests. A study of the role of the German language in the Hermannsburg Church has been undertaken by Schmidt-Ihms. Various relevant statements and documents produced by the churches have been collected into the study material. The widespread discussions of these documents, particularly the "Appeal to Lutheran Christians", issued by the Federation of Evangelical Lutheran Churches in Southern Africa (FELCSA), have been taken into account.

The Southern African study using Thematic Apperception Tests was partly financed by FELCSA, but included all denominations in the country, some of whom also contributed to the costs. A cross-section of the entire population was studied, so Lutheran participants were involved, like those of other churches, in their private capacity.

In Latin America, pastors and research groups have participated. The experience of Bishop Frenz's explusion from Chile, and the Bible studies he contributed to our material, as well as the sufferings of Lutheran Christians

tians who have opposed injustice in Southern Africa, have added a sense of conviction to the chief finding of our research - that, for many, a serious dichotomy exists between individual faith and piety and the demands of the Christian gospel in the socio-economic and political realm. In the study which brought us to this finding, we were greatly helped by the International Source Books and Case Studies on the History and Present Theory and Practice of the Doctrine of the Two Kingdoms.

Finally, we wish to note the considerable impact of the events, the witness of Christians, and the studies in these countries on other LWF churches and study projects elsewhere in the world.

IV. THE CONTEXT OF PLURALISTIC CULTURES

The participants in this cluster were from the German Democratic Republic, Norway, Sweden, the Federal Republic of Germany, Finland, Tanzania (North Eastern Diocese), and the United States of America.

At the 1974 consultation in Addis Ababa, two significant directions were set: first, the suggestion that "pluralism", not "secularization" (as had first been proposed), was the best term to characterize the issues the churches face; the groups and elements which the churches must deal with are not wholly secular, but include religious groups; second, the diaconic dimension of the churches' life was lifted out for emphasis.

At the 1975 Consultation in Bossey, the full scope of the studies became apparent:

1. The German Democratic Republic study, "Identity and Plurality", deals primarily with the witness and life of the church in transition from folk church to minority group in a society with an official atheistic ideology. This study involved about 200 church workers and laity.

2. Sweden has produced three study books for use in the congregations, dealing with the Holy Spirit and the Church, a study of the LWF theme, "In Christ - a New Community", and a study of religious implications for the problems that emerge from leisure time in a highly developed society.

3. Norway designated four authors to write specific studies concerning voluntary lay organizations, churches' adjustment and entrenchment in a pluralist society, the church and the labour movement, and Christian involvement in direct political action.

4. Finland has dealt with the problem of the folk church, in seminars that involved about 60 specialists.

5. In Tanzania a study is being carried out with considerable involvement of pastors and people concerning the church in an Ujamaa society. Cooperation has been sought with other Christian groups, non-Christian religious groups, and other political and social groups.

6. The American churches in this context designated an author to write an essay, with the help of a "contact group", dealing with the church as it is bound to a strongly middle-class ethos.

Some general comments concerning the studies in this fourth cluster would be:

We see that pluralism manifested itself in different forms for each church, even though common features are also observed. Each of these studies focuses on different manifestations that seem pressing for the church in question. It is clear that the churches are involved in a variety of responses to pluralism in its variety of forms.

Some kind of pluralism is an important factor for the life of all our churches, but since some churches found the issues of the other cluster groups more pressing, they related to other aspects of the Ecclesiology Study. This does not mean, however, that they are not aware of and concerned about pluralism.

Some churches had more direct church participation in their LWF studies (Finland, German Democratic Republic, Tanzania) and others less (United States of America, Federal Republic of German, Sweden, Norway). In the latter experts produced the studies. In almost all studies empirical methods have also been used. For the churches in the United States and the Federal Republic of Germany, self-studies were underway, but it was not feasible to link these up procedurally and organizationally with the Luther World Federation study. This is unfortunate, and this state of affairs leads to two comments:

a. It is hoped that the Lutheran World Federation study results and methods will be considered later in those churches' studies.

b. It is hoped that the Lutheran World Federation and these churches cooperate in finding ways for these churches to be involved in participatory studies in concert with the rest of world Lutheranism. Is it that the larger and more complexly organized churches cannot participate as fully as others unless new methods are found for including them? Or are other factors involved?

F I N D I N G S A N D R E C O M M E N D A T I O N S *

SECTION A. DEPENDENCY AND ADAPTATION

What is dependency?

Dependency is a global economic, political and cultural process which has a dehumanizing effect on all who become involved in it, both the nations of the Southern Hemisphere who struggle to create viable economies, just political systems and to rediscover their cultural heritage, and the nations of Northern Europe and America which have exploited the others and imposed on them structures, values and customs which are alien to them. The relationship between churches and mission societies in the North, and the young churches in the South are part of these structures of dependency. This issue needs to be viewed from Biblical and theological perspectives, if just solutions are to be found, leading to common dependence on God in Jesus Christ and true inter-dependence and sharing among all peoples.

What is adaptation?

Adaptation is a necessary process for the church in mission. It seeks to avoid both alienation and syncretism, by resisting the imposition of foreign cultural expressions of Christianity and by not being uncritical of the local cultural life in which the gospel must be given visible form. The church must engage in the economic, political and cultural life of the peoples among whom it lives and serves, in order to penetrate their society as the salt, the light and the leaven. Adaptation to culture in terms of indigenisation of theological study and theological expression, liturgy, music, dance, etc. must take place without compromising the faith and identity of the church. Moreover, we must not overlook the question of adaptation in industrial and urban society, and societies undergoing rapid change.

How to cope with the problem -

Ideologies are often created to legitimate an idolatrous syncretistic and enslaving adaptation on the one hand, and a dehumanizing and unjust state of dependency on the other. This also blocks the way to mutual Christian interdependence and liberation. When this happens Luther's emphasis on the Biblical doctrine of justification by faith alone, including the understanding of the double use of the Law is the decisive weapon against this perversion. The theological use of the Law unmasks the attempt at self-justification implied in fake adaptation and false dependency, thus educating the Church to Christ, who is our justice. The political use of the law helps to develop creative alternatives. Liberated from self-justification and towards repentance and renewal we are able to be self-critical and recognize our personal and corporate complicity in denying the rights of others or relying on a wrong dependnecy. If and when the church lives like this, even if it does not do so perfectly, the true significance of its anti-totalitarian, anti-bureaucratic, non-conformist character will be clearly seen in all dimensions of life.

* NB: The recommendations are first of all recommendations to the participating churches themselves. Secondly, they normally originated from the regional groups, i.e. they express a self-critical, not a judgmental spirit. Others than the participating churches are invited to join this process of repentance and renewal.

I. RECOMMENDATIONS TO ALL PARTICIPATING CHURCHES

1. In order to avoid false adaptations to our various situations and complacency with structures that force dependency on some churches, all members of the Lutheran World Federation are asked to play a prophetic, diaconic, missionary role in their given situation.

2. In order to promote the right kind of indigenization, independence and self-reliance, as well as to facilitate the liberation from financial dependency, the churches are asked to:

   a. Carry out study and research in line with self-study programmes;

   b. develop programmes of implementation. We reiterate the 1972 plea of the self-studies in stewardship and church economy, that the Western churches and agencies fully participate in these self-studies on identity and resources.

   c. Part of the implementation might be to improve structures and maximise programmes of education and training in order to help the church live for others and avoid power concentrations.

3. We underline the need to develop guidelines for a form of indigenization which does not endanger the identity of the church. The churches are asked to review the pattern of ministry, worship service and administrative structures which they have adopted as a result of dependency. This might require voluntary work instead of paid work, barter economy instead of cash. We are aware that this process of overcoming dependency involves hard work, sacrifice and possibly also suffering.

4. We recommend cooperation and integration of resources and programmes (sharing of information, consultative services, exchange of personnel) between churches within a nation, in a region and on an interregional level, particularly between Asia and Africa and Latin America.

5. We recommend that churches normally train their personnel in regions which share similar political, economic and cultural situations. At the same time we recognise that contact with differing regions ought not to be curtailed.

II. RECOMMENDATIONS FOR CHURCHES IN AFRICA

1. We recommend that the churches in East and West Africa engage in a study of adaptation in various cultural contexts at all levels (congregation, region, nation) and evaluate their theological identity as expressed through liturgy, art, architecture and dance.

2. We recommend that the churches support the efforts of indigenization of theology and strengthen indigenous contributions of African theologians in the centres of theological education.

3. We recommend that churches in East and West Africa explore and engage in ways of overcoming the problem of dependency with regard to the existing large institutions.

III. RECOMMENDATIONS FOR ASIAN CHURCHES

1. In order to help to overcome the dangers and difficulties inherent in the polarities of mission-service, word-deed, etc. which have tended to isolate that which should be coordinated, we recommend that churches more closely model their ministries on that of the holistic ministry of Jesus Christ and that this ministry of kerygma and diaconia be viewed and carried out in koinonia, that dimension of ministry which marks it as uniquely Christian.

2. That churches in Asia who turn to one another (individually, congregationally, regionally, or internationally) realize more boldly that they do so not as people with empty hands, but as people who themselves are endowed by a gracious God with a variety of gifts to share.

3. That churches in Asia be encouraged to give more stress to corporate forms of ministry and response to God's call in each circumstance and to that end give training to clergy and laity.

4. That where significant structural changes are not feasible, the churches be urged to motivate persons already serving in existing structures for more productive functions and, where necessary, to equip such people for such responsibilities.

5. That special basic Bible study guidelines be prepared in Asia to help and guide congregations in fulfilling their role as "the church for all people".

6. That Asian churches set aside a special day of prayer each year to be observed in all churches in the region in order to help in the process of realizing the interdependence that already exists and to stimulate further expression of interdependence. Special offerings gathered on this day may be designated for common projects in Asia or for ministry to Asians elsewhere.

IV. RECOMMENDATIONS FOR CHURCHES IN SOUTHERN AFRICA AND LATIN AMERICA

1. We recommend the revision of structures of overseas aid and support to churches in Southern Africa and Latin America (finance, personnel) with a view to reinforcing the process of liberation.

2. We recommend that churches investigate whether and how far through their investments and through the priorities in their budgets they support or counteract oppressive economic, political and social structures.

3. We recommend that pastors coming from overseas to these countries should have a thorough training and correct understanding of the history, culture and economics of the countries in which they will serve. The training of indigenous pastors should include courses in economics, history, politics and culture.

4. We recommend that both in Latin America and Southern Africa the German speaking churches should not live in ethnic isolation from the society in which they live. To this end they should be helped to develop a pastorate of ministers born in these countries.

V. RECOMMENDATIONS TO THE CHURCHES IN THE NORTH ATLANTIC REGION

Since we realize

- that the churches in the North Atlantic region participate in their countries' power structures which dominate the world,

- that development aid given by churches becomes a form of escapism if these churches are not themselves involved in the struggle against national and international dependency,

we recommend the following measures for these churches:

1. Synodical, congregational and national church efforts should be made by Western churches (through the appropriate agencies) to conscientize their people about their present involvement in American and European exploitation and domination.

2. Such efforts should help their people to see how they can use their gifts to counter the evil consequences of present involvements. This requires:

   a. wide dissemination of the best information available concerning complex economic, political and cultural issues. This should be studied by our best experts;

   b. working with varous sectors of their laity who hold critical positions in society (for example, the hundreds of thousands of farmers, businessmen, etc.) to work out ways in which they can contribute to wholesome national and church policy.

3. By pointing to the root causes of the world-wide inequalities and the injustice of the world trade system, they can become a sector of critical public opinion.

4. They should undertake a critical review of the churches' development aid projects (including World Service of the Lutheran World Federation) in light of the question whether or not they reinforce dependency.

5. They can support "paradigmatic" development projects which promote independence among people, and which point the way to wider structural changes.

VI. RECOMMENDATIONS TO THE LUTHERAN WORLD FEDERATION

1. We recommend that the Lutheran World Federation develop structures to ensure an exchange of experience, insights, resources and personnel and a two-way traffic between churches in the fulfilment of their joint mission responsibility.

2. We recommend that the Lutheran World Federation facilitate closer cooperation between churches in the different regions in the fulfillment of their mission task on the regional and the interregional level.

SECTION B. WHOLENESS IN LIFE AND MISSION

The fundamental theological affirmation which gives the Church its identity in its internal life, its mission and its service is this: that God has created us, given us new life in Christ as a gracious gift, and that all we are and all we do in the church and as a church depends on this grace.

The regional group discussions of this life and mission of the church developed along lines which can be summarized as "The mission and service of the church is that of a whole community to the whole human being and the whole human community."

What is mission and service to the whole human being and the whole human community?

It is bringing the light of the gospel of freedom to human beings who have physical bodies and minds, as well as souls, and whose life has social and cultural dimensions. The church has therefore to aim at reaching all these aspects in its mission and service.

Mission (kerygma), service (diakonia) and community life (koinonia) are to be held together, each enhancing the other in the approach to the whole human being.

This is liberation rather than paternalism. Those who are disadvantaged or oppressed brothers and sisters seek to be liberated from their own bondage to the wrongs of their society and to share in the struggle for freedom from degradation and misery in the underprivileged parts of the world.

What makes for the wholeness of the Christian community?

Inclusiveness - The church is open to all sorts and conditions of persons - all ages, both sexes, all races and colours, all economic and social groups, and the marginalized of the world (the handicapped, the illiterate, orphans, etc.). No category is to be excluded as such, but this does not imply neutrality towards all aspects of the life of people. All must be called to repent and amend both individual and corporate wrong.

The correct relationship between clergy and laity - The church is of the people; the clergy are and should be servants, not masters. Status, salary and education should not isolate the pastors from their people.

Taking seriously local groups of Christians - The church really lives its life at the level where people gather around the means of grace, and the small local group needs to be esteemed, encouraged and supported in all its activities by means of a steady flow of information linking it to others, by fostering koinonia in every way and by a programme of life-long education.

Integrity - The values coming from the gospel may not be compromised. As we believe, so we must act, and be willing to suffer for the sake of the truth in Christ and out of love for our neighbours.

I. RECOMMENDATIONS TO ALL PARTICIPATING CHURCHES

1. In order to gain the most edifying results from our educational activities the following items should be considered by all our churches: -

   a. The most adequate religious education is a life-long enterprise for Christians which is relevant to our members in all the stages of life, in all the situations in which they live.

   b. In addition to more formal academic theological education, we should undertake grassroots educational activities that will enable our members to exercise whatever leadership abilities they possess, at whatever level. This may include new efforts at education for lay leaders.

   c. Our seminaries and our other church-related educational institutions should include the widest possible curriculum offerings, so that students in these schools achieve wholeness of understanding in their education.

   d. Our educational activities, at whatever level and in whatever form, should foster church unity and the understanding that the Gospel relates to the whole person in all the dimensions of his/her life, and these activities should work to heal the divisions in the churches (e.g. between men and women, clergy and laity, age groups, etc.).

2. In order to put an end, as soon as possible, to the churches' failure to acknowledge fully the role of women in their midst and to benefit from the human resources that women represent, the following items should be considered by all our churches: -

   a. We should disseminate widely the Biblical, historical, and theological studies which are now available to establish the foundations for full participation of women in church life.

   b. We should give women the full education and training required for their assuming leadership positions to the full extent of their abilities.

   c. The necessary shifts in power and working style must be made to give women a full share in decision-making in our churches.

   d. Many Lutheran churches do already ordain women. Others are still investigating this question. Exchange between these churches with different policies should be fostered in order to arrive at a common understanding and practice.

   e. Care should be taken not to misuse the liberation of women as an occasion for exploiting women for the churches' institutional self-interest.

f. Programmes for women should keep in mind that women's concerns include family issues and also the liberation of men.

g. Our churches' concern for women should be genuinely evangelical and not simply an imitation of secular women's movements.

3. In order to recognize fully the gifts of our youth and their crucial role in our churches' life, all our churches should note the following: -

a. That the alienation of youth from the church, the hostility between generations, and the unwillingness to include youth in responsible positions are serious problems requiring the most urgent attention.

b. The diversity of our youth must be perceived (e.g. university youth, working youth, illiterate youth, rural youth, etc.) and appropriate outreaches must be devised for all groups.

c. Where gaps exist between youth and clergy, they must be overcome.

d. Youth should be included in decision-making.

e. Youth should be involved in all sorts of church activities where they can function meaningfully.

f. Youth departments, where they do not exist, should be established.

4. In order to make possible a united Lutheran witness in the various sectors of the world, we urge Lutherans in each country or region to unite as fully as possible (cf. the model of the Southern African churches).

5. In order to deepen our authenticity as communities that embody the Gospel in our times and places, we urge our churches to continue self-studies that relate to faith and practice and to share these studies with each other.

6. In order to strengthen unity in our local and international community, we urge our churches to scrutinize the interrelation between paid and voluntary church work and the salary structures for clergy and other church workers, to insure that they are just and equitable.

7. In order to insure that our proclamation of the Gospel (kerygma) is not empty and irrelevant and also to insure that our poorly done social ministry (diakonia) does not compromise our proclamation, we urge our churches to structure their activities relative to both proclamation (including liturgy) and service in such a way as to allow full interrelations between the two, so that proclamation and social ministry are truly one unified activity of the churches. Exchanges of information and personnel between different regions of the world may contribute to this interrelating.

II. RECOMMENDATIONS TO CHURCHES IN ASIA, AFRICA AND LATIN AMERICA

In order to promote a realistic service, the churches are asked

1. to develop various kinds of team ministries related to the various situations in their societies (rural, industrial, etc.). In this connection, special attention should be drawn to the experiences of the Central Synod of the ELCT with the programme of a *team ministry* to Ujamaa villages and to the plans of the Western Synod of the ECMY for basic comprehensive Bible Schools (courses) at the local level, and for local artisans to assist the development towards economic self-reliance in the general population. Similar efforts in community devleopment are undertaken also in Asia.

2. to explore the possibilities of *education by extension* and non-formal education in order to raise the concern of the people for development.

III. RECOMMENDATIONS TO CHURCHES IN AFRICA

In order to preach the Gospel to the whole human being, it is recommended:-

1. that *each church* in Africa engage in an appropriate way (through a cultural research institute or department) *in a study and evaluation of African culture and church traditions.*

2. that there be exchange and coordination between the various national studies and evaluations of cultural and church traditions.

IV. RECOMMENDATIONS TO CHURCHES IN SOUTHERN AFRICA

In order to be an alternative community to the now existing divisive and alienating patterns of society in Southern Africa, we recommend to white Lutheran churches to overcome their structural division from the black churches and to merge with them in a united church. This unity should be practised in all dimensions of the daily life of the congregations and their members.

We recommend that black churches continue to be open for merger with the white churches and for community in all dimensions of life.

V. RECOMMENDATIONS TO THE EUROPEAN CHURCHES

1. Since in the European Lutheran churches the pastor is still the central person of reference in the congregation and since koinonia has to be understood holistically, we plead

   a. for a congregation in which the minister is related to the congregation in such a way that he does not stand over against, but within the community. This does not mean that the word of God which he or she administers does not come from beyond the congregation.

   b. that the teaching-preaching ministry should be seen in close relationship to other ministries (diaconal, missionary, political, educational ministries).

c. that the present practice of the institutionalized professional full-time ministry as dominant structure be reconsidered;

d. that the apostolicity of the koinonia-congregation find its expression in a lifelong reappropriation of the contents of the Christian faith (cf. Brazil: catechumenato permanente; German Democratic Republic: church as learning community).

2. Since according to Lutheran teaching, baptism cannot be separated from faith and sanctification, and as Lutheran folk-churches in Europe cannot by-pass the obligation constantly to again make visible the koinonia-community within the parochial structure, we recommend studying the following issues:

Should the church baptize and confirm indiscriminately? What are the criteria for admission to baptism? Can a person be a member of the church as koinonia-community without participating in the life of the church? Does the church in the long run not lose its identity, if baptism is not a distinguishing mark of the church? Have the European Lutheran churches lost part of their identity by not exercising church discipline as the early church and Luther did? On the other hand, have Lutheran churches not sometimes been inclined to be exclusive in terms of language, culture, nation, and race?

3. As "wholeness" has to be affirmed as a visible expression of the church's identity, we see in the European context the following areas in which a serious effort has to be undertaken in order to regain the wholeness of the community:

a. *Industrial workers in the church.* The large group of industrial workers is under-represented in relation to others in the eucharistic community and consequently in the leadership structures of the European churches. This fact is partly explained by the middle-class orientation of our churches, including such things as e.g. life-style, language, liturgy and *commitments*. Identity of the church is threatened when it is so closely tied to the identity of one class. We recommend that the churches should conscientise themselves on their class-boundness and revise their community life so that it poses no social hindrance to the full participation of industrial workers and other underrepresented groups.

b. *Women in the church.* Much research has been done to identify the causes that have led to exclusion of women from full participation in the life, witness and service of the community. We want to underline strongly that this is a violation of the wholeness of the church which perverts its identity. The church should strive to be an exemplary community by liberating both men and women to relate to each other as true partners and friends in Christ, each serving the whole community according to the gifts of the Spirit. *We recommend* that the forms of worship and service, patterns of ministry and education, structures of authority and decision-making, the use of language in liturgy and theology be reviewed with regard to the primary participation of women in order to remove elements preventing their full inclusion in the life of the community.

c. *Worship and liturgy.* While industrial workers and women represent large groups of baptized members of European churches who are not fully participating, the same is true of certain age-groups (e.g. children, young adults), of the growing number of physically, mentally or socially handicapped people, and for those living on the margin of society. While we appreciate efforts in all our churches to render service in a specialized way to these groups among its baptized members, we see a violation of the wholeness of the community whenever they are excluded from participation in the basic forms of life in the community, in particular worship and celebration of the Eucharist. In order that the Eucharist can again become the visible expression of the koinonia of all in Christ *we recommend* that present liturgical forms be reviewed and, when necessary, changed in order to overcome the traditional social exclusiveness of eucharistic worship in Lutheran churches. The invitation to children should be encouraged. The style of church buildings should be adapted to the needs of handicapped people. New forms of specialized ministries should be developed and officially recognized enabling handicapped and marginalized people to participate with their gifts, and their presence in the community should be welcomed. This may imply a reordering of priorities in the training of church workers.

d. *Particularisation of structures.* A special problem for the wholeness of the church as community is created by the progressive functional specialization and institutionalization of church activities. In the European churches this has led to a separation of almost all missionary and diaconic or service activities from the life of the local community. The identity and wholeness of the church is endangered if the worshipping community is no longer visible also as a serving, missionary, teaching community which shares in ecumenical relationships. This has also wide implications for the particularistic ecclesiastical structures on national and international levels. While we recognize the need for a certain degree of division of labour, we affirm the community as the place where the interrelatedness of the whole life of the church must find expression. Specialized structures should not endanger but rather encourage the integrity and "self-reliance" of the community. As a first step *we recommend* that they should as much as possible be brought within the framework of synodical responsibility. When no structures of participatory control and decision-making exist, this should be recognized as a priority requirement to achieve wholeness and unity in the church.

e. *Church and theology.* It is recommended to reassess the traditional European systems of theological education. In this self-critical evaluation the following emphases should be stressed:

- that even the academic theology in state universities should be an aspect and a part of the theology of the church;

- that this work of theological education has to be coordinated with the other catechetical and educational efforts of the churches, even beyond the training programmes for pastors and teachers;

- that the theological research and training programmes should open themselves to true ecumenical communication.

This could be a service also for the European societies, for the catholicity of theology and for the church of which the theological faculties are a part. This could also help to get away from unecumenical academic pride.

f. There are also institutional structures which inhibit the growth of koinonia in congregations of many of the European countries. Steps should be taken to examine them critically in order to revitalize the life of the church. Special attention should be given to structures of financing (church taxes, assimilation to civil service systems, etc.). This will have to be part of a basic study of state and folk-church systems.

VI. RECOMMENDATIONS TO THE U.S. CHURCHES

With regard to the increasing awareness within the present internal life of American Lutheran churches we recommend

1. that the report on the Ecclesiology Study be made available to the planning groups of the churches:

Lutheran Church in America - Executive Council, Division for Professional Leadership, Division of Parish Services, Division for World Mission and Ecumenism, Council of Synod Presidents, and the Office of Research and Planning;

American Lutheran Church - Church Council, Office of Planning, Division for World Mission and Inter-Church Cooperation, and the Council of U.S. Bishops.

These agencies touch nearly every minister, congregation and lay person.

2. that such input aim at clarification of the forces that hinder our being inclusive, serving, critical communities. This includes dealing with root problems that effect closure against full participation of women, blacks, Hispanic-Americans, American Indians, youth, working and lower class groups. This also includes ways of responding to these problems;

3. that such input clarify the fundamental intentions of our efforts for stewardship (money-raising), evangelism, and mission. The frequent attitudes that these efforts are to benefit only the local congregations or that the goals are only to gather money and people - these attitudes must be challenged;

4. that such input aim at helping the middle class Lutherans understand the powerful forces that threaten to dehumanize them, so that they can respond creatively and in a Christian manner;

5. that such input result in programmes and involvements that affect: seminary education, parish education and other congregational programmes, and youth ministry programmes.

VI. RECOMMENDATIONS TO THE LUTHERAN WORLD FEDERATION

It is recommended from all regions

1. that the Self-Study Programme on the Church's Identity be continued in ways appropriate to the progress that has now been made and not only at the church but on the synodical, district and congregational levels;

2. that the Lutheran World Federation be asked to assist the churches to learn from one another within the same region through mutual exchange and consultation and that Lutheran World Federation staff be strengthened accordingly;

3. that the Lutheran World Federation act as a catalyst of communication between churches in different regions where direct links are difficult (e.g. between churches in Eastern and Southern Africa or between churches in Eastern and Western Africa on the one hand and Latin America on the other).

4. that attention of the Lutheran World Federation be called to assist the churches in providing a Christian introduction to and an interpretation of Marxism.

5. that the Lutheran World Federation provide for more specific scholarships and exchange programmes for women and youth.

6. that the Lutheran World Federation, in consultation and cooperation with the World Council of Churches, explore measures to better serve youth to meet, to study and to gather experiences internationally.

SECTION C. IDENTITY, WHOLENESS AND THE UNITY OF THE CHURCH
ECUMENICAL IMPLICATIONS OF THE ECCLESIOLOGY STUDY

Never before have churches in the Lutheran World Federation from all parts of the world especially from Africa, Asia and Latin America, participated as intensively in a study process as in this one. This is in itself a fact of ecumenical significance. The Lutheran World Federation is thereby becoming more consciously a *World* Federation of Lutheran Churches, which faces the task of creating truly ecumenical relationships among its members. Most of the self-studies had ecumenical implications. One specifically focused on the subject of ministry and ordination as visible structures that may help churches to find a deeper community. The question of identity of the church and the ecumenical question basically coincide, identity being not a static but a relational concept, in ecumenical perspective, of the unity, the holiness, the catholicity and apostolicity of the church.

These four credal marks of the church point to what is central: the quality of our community. This quality is challenged at the point where we keep affirming the confession of the fathers and do not reflect the diversities of cultures we experience.

All international church structures need to be judged according to the same criteria. One of those is that they should not be divisive with regard to the local and national levels. In this context it should be noted that the constitution of the Lutheran World Federation states that the Federation shall foster the interest and participation of its member churches in the ecumenical movement as a whole. This implies that there should be no competition between the Lutheran World Federation and the World Council of Churches but cooperation in strengthening the united Christian witness of the local churches in their given situation and world context.

To the extent that Lutheran churches together with others strive to become more fully and visibly this new worshipping, witnessing and serving community in Christ, they shall move towards the goal of the unity of the church in order that the world may believe! First and foremost, the church needs to identify itself locally as one, holy, catholic and apostolic. Therefore, where superstructures such as the Lutheran World Federation separate Christians they need to die. For structures should not be the church. Rather the church is those people who represent it in the congregation. There are thus no more or less important churches in the Lutheran World Federation. Only if the churches want it, will it continue to exist.

Interconfessional Relationships - the Unity of the Church

It is surprising to discover how little importance the self-studies have attached to the confessional dimension of identity. How can Lutheran identity and identity in Christ both be made visible? As a matter of fact, the unity in the gospel is always in danger of being overshadowed by our identity as Lutherans. The church is called to be a confessing community as Christians not as Lutherans. This is not in the first instance a matter of structures. Insofar as the Lutheran and other churches are related to Christ in confessing the living faith in accordance with the Bible and the common creeds

of the church, they are already part of the one church, although although we have still to struggle hard to find concrete ways of uniting our witness in the truth of the gospel. But this authentic understanding of our unity is being obscured by all kinds of false identities in which we have to die to rise again to our true identity (e.g. where ethnic, cultural or social differences are legitimated by so-called confessional differences).

In this respect, inter-Lutheran relationships present a particular ecumenical challenge, because they can become anti-ecumenical. Only through common worship and common struggle with churches of different backgrounds do we take seriously that the church is called to be one and finds its identity in Christ.

New "families" coming out of "inter-marriage" of church/confessional families may begin new histories of confessing the faith. In such "inter-marriage" they do not become competitors, but continue in their relations to the families from which they come.

All ecumenical concepts such as "organic unity", "conciliar community", etc. have to be evaluated on the level of the parochia, which is the living unit where we experience community. Neither the global nor the national level will prove to be decisive.

We should do as much as possible together which for reasons of conscience we are not compelled to do separately. This needs to be spelled out, also in the field of finance, where the Lutheran family as the wealthiest is running the danger of dividing the people of God rather than uniting them.

Wholeness - the Holiness of the Church

The legitimate diversity in the church (of class, race, sex, caste and culture) must be embraced by wholeness that finds visible, structured expression. In this sense the structure of the church belongs to its essence and the divisions within the Lutheran family are an ecumenical problem in themselves. The search for visible wholeness is the price of unity. It shows the character of the church as a holy people.

Self-Reliance and Resources - the Catholicity of the Church

To confess the catholicity of the church means to affirm the constitutive relatedness of one community to the other. This implies changing an international social and economic order which creates domination and dependency even between churches. Interdependence between north and south means sharing, mutual receiving. Actually this means that we need to be an open and self-critical Federation for the sharing and mission of the church.

Structures for Mission - the Apostolicity of the Church

To confess the apostolicity of the church means to affirm the missionary calling of the church and the acknowledgment of the adhering to the apostolic tradition within the church. The missionary calling of the church cannot be institutionally delegated. From an historical perspective, it must be recognized that the mission agencies kept alive an essential aspect of the

witness of the church when the rest of the church neglected it. However, the time has come for these agencies which under present conditions may become dominating structures, to be integrated into the whole life and work of the churches. Those structures being used to dominate and colonize need to be thrown out. The necessary structures for mission of the witnessing and serving community and the necessary relationship of churches engaged in common witness need to reflect the central concern for visible koinonia as a confessing, inclusive, missionary community of mutual sharing.

I. RECOMMENDATIONS TO ALL PARTICIPATING CHURCHES

1. That Lutheran churches do as much as possible in ecumenical cooperation which for reasons of conscience does not have to be done separately.

2. That the concern for ecumenical cooperation be transmitted to the level of the congregation, including the encouragement of local, national and regional participation in the dialogue between the Lutheran churches and Roman Catholic, Anglican and Reformed churches.

3. That guidelines be suggested to congregations for putting the ecumenical implications of the identity of the church into practice, especially in view of the social problems to be faced by all churches.

4. We recommend that the current Lutheran World Federation ecclesiological study be enriched by taking greater account of the ecumenical dimension of the Lutheran confession and the ecumenical commitment of the Lutheran churches in their social contexts.

5. That each regional church family in cooperation with ecumenical agencies set up continuing inter-church relation committees whose function will be to explore greater areas of cooperation and fellowship, prepare literature for wider dissemination on the grass-roots level, and arrange for conferences where broad representation can be given to all interested churches to deal with specific issues of theology, social problems or church practices.

6. That efforts in the area of joint theological training, both formal and informal be encouraged and that the Lutheran World Federation participation in this effort be strengthened. That information on reports and experiences of such ventures in all areas be provided so that there may be exchange of views and experiences and a stimulus for more experimentation.

7. That churches be urged to prepare common instruction materials for confirmation and baptism instruction, lay training, and devotional material. Materials and experiences in one area may be shared with churches in other areas (Church of South India Joint Catechism).

8. That local ecumenical initiative be fostered by ceasing to supply and ceasing to accept aid in a way which enables the local churches to overlook the need for cooperation with other churches in their area.

9. We commend the four churches (Evangelical Lutheran Church in South Africa,

South-Eastern Region, Transvaal Region, Cape Orange Region and Tswana Region) which have responded to the Lutheran World Federation and Federation of Evangelical Lutheran Churches in Southern Africa study programme of ecclesiology and political witness of the church, by making contact with one another andfinally uniting. This has also broadened their ecumenical engagement with other South African churches, has deepened their social commitment, and caused their overseas partner church organizations to reconsider and reorganize the structures. We recommend that this pattern of development be encouraged elsewhere.

10. That churches locally and regionally take up the results of interregional interconfessional dialogues in order to foster reception and even further steps on those levels.

II. RECOMMENDATIONS TO EUROPEAN CHURCHES

That the integration of mission societies and agencies into the life and work of the churches be undertaken where necessary and be critically evaluated, where already effected.

III. RECOMMENDATIONS TO CHURCHES IN THE UNITED STATES OF AMERICA

That at every point our ecumenical possibilities and obligations be explored to the fullest, including joint efforts with other American churches to facilitate inclusiveness, critique and service.

IV. RECOMMENDATIONS TO THE LUTHERAN WORLD FEDERATION

1. That the Lutheran World Federation engage in self-criticism to beome open for the sharing and mission of the church to avoid the danger of being used by some churches to dominate other churches.

2. That the ratio of representation between the Northern and the Southern churches in the Federation's decision and policy-making bodies, their meetings and in their staff be critically evaluated, and that finances be provided to redress any imbalances.

3. That a basic study of the effect of the relative wealth of the Lutheran churches on local, national and international ecumenical relations be undertaken.

4. That the Lutheran World Federation (and the World Council of Churches) become an exemplary community in giving an equal chance to members of all cultures and thus redress the imbalance in favor of non-Western cultures concerning language, working style and decision-making.

5. That the Lutheran World Federation in further interregional interconfessional dialogues strengthen the participation of church representation from Asia, Africa and Latin America.

N O T E

This report will be published at the following places:

- In the documentation for the third and final international consultation, Arusha, October 1976.

- In the publication of the reports of the churches on their self-studies on the Identity of the Church.

- In the special publication for the preparation of the VIth Lutheran World Federation Assembly in Dar es Salaam, together with the final statement of the Commission on Studies.

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A P P E N D I X

Documents from the Asian Preconsultation

Arusha - October 6-8, 1976

1. EXPLANATION TO AGENDA

We are still dealing to a certain extent with the strategic phase (especially some churches in India). The strategic phase is most important for the whole study. We need to find concrete ways of study, analysing the problems and pointing to concrete solutions, and good ways of communicating faith and hope, the way in which the gospel becomes concrete and meaningful to the "grassroots". We need to look for particular marks within our churches and to find steps to overcome problems and imbalances (see Bossey documentation, No. 8).

In determining new concrete ways out, it is essential for the churches to describe and evaluate what is already happening in terms of new steps, or to develop new approaches and practices and evaluate them. If one does not do this, new perspectives or proposals might be very abstract.

Social sciences will be very helpful. They can provide concrete alternatives and options for future action, also showing the implications of the alternatives. However, the way in which social sciences have normally been used in this strategic task has been too simple and mechanical. One has, therefore, to be very careful in choosing a social scientific approach, and also in evaluating theologically the various options provided by the social sciences. We are very much aware of the fact that not all participating churches will be able to finish their studies by May 1976, according to the international schedule. This is a technical but not a substantial problem. The basic value of the study is connected with the seriousness by which churches scrutinize their own lives and find concrete ways of improvement. The international exchange is primarily geared towards helping the churches in their own genuine task, it is not primarily a goal in itself towards which the churches have to contribute.

We should also keep in mind that which is possible. Sometimes ideas far exceed what is practical politically, economically, educationally, etc.. Our research must take into account the practical and our goals must meet the possible. Our concerns must lead the grassroots, but at the same time they must grow out of the people of God.

This pre-consultation will be geared to the following:

1. To report on and analyze our individual studies thus far for ourselves -
   - a. Where we are
   - b. Our procedures - methods
   - c. Our problems
   - d. Our direction and goals
   - e. Our implementation
   - f. Overall evaluation

   Be very definite and clear on all points.
2. To share with one another
   - a. Our findings
   - b. To advise one another
   - c. To serve one another in Christ

3. To study the documents*-

   a. This is most important for our understanding and experience of what others face. Please read carefully and ask questions.

4. To gain in knowledge of research methods -

   a. Some may have done this before but it is most important that we have a working knowledge of the various methods (See Addis Ababa Report - 1974).

5. To receive personal attention from LWF staff (Decke, Everett, Fisher) in personal consultations on your study

6. To make recommendations

   a. Who are we thus far?

   b. Who should we be?

   c. Where do we want to go from here?

   d. What are our present needs?

   e. Should self-studies be continued?

   f. What can the LWF do in assistance?

   g. How can we better help one another?

   h. Financial repercussions of "Self-Studies"?

   i. How does "Self-Studies on the Identity and Resources of the Church" affect or relate to the total church program?

   j. etc. - Let's look at the total picture.

* See the Handbook on the Reports of the 35 Self-Studies, published separately.

2. REPORT OF THE ASIAN CONSULTANT ON "SELF-STUDIES ON THE IDENTITY AND RESOURCES OF THE CHURCH" 1975 - 1976

by Carl M. Fisher

During the past year much has continued to take place within Asia on the "Self-Studies on the Identity and Resources of the Church". Not as much has been done as we would like, but under the limitations of time, finances, and various conditions within some churches, some good progress can be pointed out for the year.

1. Visits have been made to Hong Kong, India, Burma, Korea, and Papua, New Guinea, in connection with Self-Studies, and much correspondence has been carried on with almost all churches involved in the program. A good meeting was held in Madras in early February whereby eight out of nine Lutheran Churches of UELCI (United Evangelical Lutheran Churches of India) met for three days in a consultation to review and plan for the future. A trip to Burma lasting one week gave the Asian Consultant new understanding of the church situation there as it related to our Self-Studies. In late November and early December of 1975, I attended a joint Stewardship Consultation between the Wabag Lutheran Church and the Evangelical Lutheran Church of Papua, New Guinea, The visit to Korea was also stimulating and, I feel, created much interest in a Self-Study program there. In addition, I attended the Chinese Congress on World Evangelism (CCOWE), held in Hong Kong in August, where I was able to talk to a number of people about Self-Studies - many of them non-Lutherans.

2. Churches now engaged in Self-Studies are: The India Evangelical Lutheran Church, the South Andhra Lutheran Church, the Arcot Lutheran Church, the Gossner Evangelical Lutheran Church, the Tamil Evangelical Lutheran Church, the Evangelical Lutheran Church of Madhya Pradesh, the Evangelical Lutheran Church of Hong Kong, a pre-Self-Study by the Wabag Lutheran Church and the Evangelical Lutheran Church of Papua, New Guinea, the Huria Kristen Batak Protestant in Indonesia, and the Huria Kristen Indonesia.

   Two churches in India have also asked for such study and assistance but it has not yet been approved: The Andhra Evangelical Lutheran Church and the Jeypore Evangelical Lutheran Church. Others that continue to indicate interest in beginning Self-Studies are: The Evangelical Lutheran Church of Malaysia and Singapore, the Taiwan Lutheran Church, the China Evangelical Lutheran Church, the Lutheran Church - Missouri Synod, Hong Kong; the Basel Christian Church of Malaysia, the Lutheran Church in the Philippines and the Evangelical Lutheran Church of Papua, New Guinea.

3. It is easy to see that in the light of the LWF Assembly in 1977, and the question as to whether these Self-Studies will be continued, it is not possible to carry on the present Self-Studies and enter into all of the new areas as well. It would seem that there is no question that the Lutheran Churches of Asia do need and desire to carry these Self-Studies on beyond the 1977 LWF Assembly. We are even now severely hampered by a lack of funds to do the work that we need to do among churches requesting assistance to begin Self-Studies.

4. The LWF Newsletter on "Self-Studies on the Identity and Resources of the Church" has continued to be printed three times per year - usually with supplements - with a distribution of 350 copies to 25 countries and six continents. This figure continues to grow. Included in distribution, there are 106 people and organizations, which are non-Lutheran who are receiving copies. Though mainly written for the Asia Lutheran World, we do try to keep an ecumenical perspective before us.

5. One of our weaknesses within the Self-Study program is to provide for on-the-spot assistance in helping churches in approaching their problems of study and follow-up. This we have tried to overcome in India in particular by attempting to get some qualified expert to assist. Thus far this has not been accomplished. Dr. K. Rajaratnam, Asia Secretary for the LWF , has given me much valuable assistance in several church studies.

6. A new era of Self-Study cooperation seems to be gaining momentum in Asia. For example, the Evangelical Lutheran Church of Hong Kong is now planning to hold a joint Consultation on Self-Studies and Stewardship with others of the LWF in the Hong Kong area to promote the program. Others who are to take part are the Basel Church of Hong Kong, the Chinese Rhenish Church and the Lutheran Church-Missouri Synod. Having accomplished much in their own Self-Studies, the ELCHK now desires to help other churches. The Lutheran Church in Malaysia and Singapore has for some time offered assistance to the Evangelical Lutheran Church in Malaysia and Singapore and the Basel Christian Church of Sabah. Matters beyond the control of both the LCMS and the ELCMS have prevented any solid steps, but they are expected to get underway soon. In New Guinea we find the Wabag Lutheran Church and the Evangelical Lutheran Church of Papua, New Guinea cooperating closely in their Stewardship programs. In addition, it has been suggested that the Hong Kong Churches do more to strengthen the stewardship life of the TLC and CELC in Taiwan.

   Doubtless this is just a start of what might prove to be a truly new era of cooperation between the churches, both Lutheran and non-Lutheran, in Self-Study and Stewardship progress. As one church has received assistance, let that church help another. We feel that our concept of sharing from the very beginning (in 1974) is taking strong root among the Lutherans in Asia.

   We should not neglect to mention the cooperation in India among the Lutheran Churches that is maintained through UELCI. No doubt as the days pass the members of UELCI will share even more.

7. This year's meeting in Arusha, Tanzania, has also occupied some of our time in planning. It is unusual that an Asian Consultation in Self-Studies of this sort will take place on the soil of Africa. But there is a relationship between the situations and problems of both continents and it is good that this meeting can be held in Arusha. I have also been somewhat involved in the African situation by giving or offering some assistance to the Lutherans in South Africa and to the Lutheran Seminary in Addis Ababa. The LWF Newsletter also goes to a number of churches and leaders in Africa. We would like to get more materials and information on Self-Studies from the African churches.

8. We are now getting much better response from Church and Stewardship Leaders than before, as was reported in our 1974-1975 report. This is mainly due to more interest and more personalized correspondence. For the remaining year, before the Assembly, it is our plan to use more writings of Asians in our Newsletter.

9. During the year we have republished two stewardship books by Dr. Paul Lindholm. They are two excellent books, "The Stewardship of the Church Officer", and "The Stewardship of the Ministry". We are now in the process of translating and publishing them in Chinese.

10. We are still trying to assist libraries in gaining stewardship resources. This has not been easy, for many books that are needed are now out of print. Nevertheless we keep trying.

11. What of the future? (1) We should continue the Self-Studies now underway; (2) continue to seek key leaders in the field and develop them as resource people; (3) continue with the idea of training and teaching, both within the local churches and on a broader scale; (4) continue the Newsletter to build up interest and promote Self-Studies; (5) continue the concern of communications between the Lutheran Churches in areas and regions and on an international exchange through Lutherans and non-Lutheransorganizations, i.e., Christian Conference of Asia, WCC and othee other denominations.

    We continue to work closely with the Christian Conference of Asia. It has earlier been planned that the CCA would produce a Handbook on Stewardship with some LWF assistance. The CCA has now asked us to do this. Whether or not it will be possible during this next year remains to be seen.

12. A number of study exchanges have taken place since our last report between various Asian Lutheran Churches. Exchanges have been made by stewardship leaders between Malaysia/Singapore, Hong Kong, Taiwan, Korea, Japan, Papua, New Guinea, Indonesia and India. Eight people have been involved in these study trips between the various churches. Five of these people have been assisted in their study by the LWF.

13. The LWF Assembly will be held in 1977 in Tanzania. It is my hope that somewhere on the agenda of the Assembly we who are involved in "Self-Studies on the Identity and Resources of the Church", might have the opportunity of giving some kind of special presentation, either by report, drama or art that will make a good impact on the delegates to the Assembly. I believe that these studies should continue, and at the same time we should do all that is possible to show in a very clear way what Self-Studies are all about. Your ideas are more than welcome.

14. Further, I believe that the Self-Studies program should not only be continued, but that it needs a full-time director to carry through all that can be and needs to be done.

3. MINUTES OF THE ASIAN CHURCHES' CONSULTATION ON SELF-STUDIES

(Including as Appendix: Methodological Scheme used to Analyse the More Advanced Self Studies Represented)

Sessions for the Asian Churches pre-consultation began at 9 a.m. on October 7, 1976 with opening devotion conducted by the Rev. Victor Tsu, based on Mark 1: 31-39 and ended on October 9, at 5 p.m. after closing devotions by Bishop Kondpan. Those present at the consultation were:

A.J. Arnold (TELC/UELCI)	C. Fisher (LCMS)
J.G. David (ALC)	A. C. Kondpan (JELC)
T.M. David (ELC-NP)	L. Meinzen (IELC)
G. Decke (LWF)	N. Minz (GELC)
G. Doss (IELC)	K. Rajaratnam (LWF)
M.B. Tampubolon (HKI)	A. Sitompul (LWF)
W. Everett (Consultant)	V. Tsu (ELCHK)

Bishop Carl M. Fisher, the Asian consultant, served as chairman and made several announcements regarding arrangements and program and welcomed the delegates. In the afternoon session, self-study directors of the various churches gave reports on the progress of the self-studies in their respective churches. The following are some of the comments and reactions of the group.

1. Arcot Lutheran Church - India - Report found on pp. 5/1-9 of the Handbook.*

   Questions: Are self-support and self-reliance or is interdependence the aim of the study? What is the significance for the purpose for this study of a consideration of "The Danish Lutheran Heritage"? What is the function of the numerous questions that are asked at all levels? What is the total number of respondents? Who worked out the questions? Who will interpret the findings? How many groups received questionnaires? Why start with structures as a first objective for change? Were you presupposing that need before the self-study so indicated?

   Replies by the Rev. John David:"Danish Lutheran heritage came up in discussion with the mission board secretary from Denmark who gave some presentation on the theology of Kierkegaard and Grundtvig. We gave thought to that as to possible directions for the future. Questions were to stimulate discussion which is to be summarized later for the final report. The total number of respondents is not known exactly. Questions were worked out by the church president and a few others. Then in later discussions with the people they asked other questions which were added. Answers are being interpreted by four district organizers. It was felt that change in structure may be the best place to begin.

* Handbook of the 35 reports on self-studies, published separately.

2. Jeypore Evangelical Lutheran Church - India - Handbook pp. 6/1-3
After describing the beginning stages of the study in the JELC due to various new "conflicts" arising from changing circumstances, the following questions were asked:

How do you overcome the problem of subjectivity in reporting when you use the oral method of interview? Who evaluates the replies? Do the type and order of questions not affect the answers? What were the findings of group meetings? What were the answers to the questions on the impact of "anthropological and theological trends"?
Answers by Bishop Kondpan: The problem of subjectivity is there; we try as best we can. Two or three persons evaluate the answers, some of them trained in social sciences. In group meetings the women said that they do not have sufficient training to meet responsibilities. People admit the effects of society pressures (e.g. non-Christian festivals) on their lives as Christians.

3. Tamil Evangelical Lutheran Church - India - Handbook pp. 8/1-3
Mr. Arnold reported that specially invited speakers addressed several retreats, e.g. on church growth, etc. to help people to be prepared to meet the needs of the day. In drafting the questions, the thrust of stewardship and economy was prominent, with basic interest centered on stewardship. We have found excessive westernization an obstacle to growth in this very conservative church. Leaders even question our own statistics which report membership of 70.000, showing little growth in the past 10 years. Some village congregations receive the sacrament only once a year. The study brought out the question as to who is authorized to give the sacrament.

Question: What is the meaning of "change in patterns of ministry?" What about the role of women? Have you given a priority to the basic questions to be asked?
Mr. Arnold's replies were: Change in patterns of ministry refers to the need to devise approaches to ministry which do not make the pastor an "all-in-all" person required to do everything. Many were silent on the question of bringing about change. We have tried to establish a priority in our questions, e.g. that of the Lord's Supper. And questions relating to evangelism.

Comment: Priority shows itself already in methodology. Priority of action evolves from findings of grass roots opinion.

4. Gossner Evangelical Lutheran Church - India - Handbook pp.
Dr. Minz reported on problems in the church which made continuity of the self-study at the present time impossible. Questions arising from this were: Is the involvement of the self-study director in the self-study a possible cause of the church problems currently experiences? E.G. could there be suspicion of motives of the "Scientific process"? Do not the present church leadership struggles suggest the need for examining the question of why leaders strive for leadership position? Is there a need for understanding more clearly the dynamics involved?
Positive answers were given tot eh questions, but the solution remains something of a dilemma.

5. Huria Kristen Indonesia - Indonesia - Handbook pp. 15/1-2
In answer to the statement by the director, "On the basis of our findings, I propose what the 'conflict' is, the theologians propose the 'identity'; then we come together to discuss and arrive at a solution", the following question was raised: "Do you assume that the theologians know what the identity of the church is?"
Answer: Yes, to a certain extent. But we come together to evaluate our views and come to agreement.

6. Huria Kristen Batak Protestant - Indonesia - Handbook pp. 14/1-7
After the report was summarized the question arose: Can identity be ascertained merely by theological process, or must it be done in reference to the socio-cultural context?
Answer: Reference to the context is definitely needed, but we must be careful that the context does not entirely determine the identity factors. Theological aspects are very important.

7. India Evangelical Lutheran Church - India - Handbook pp. 9/1-13
One of the chief questions arising from the IELC report had to do with the adequacy of an approach which appears to bypass the central structures. The question of avoiding the danger of making the study merely academic was also raised.
Answer: The central structures were not bypassed,except in the sense that they are not, in this stage of the process, objects of the self-study. The main purpose is study on the congregational level. If congregation leaders later suggest changes in central structures, that may develop out of this study. However, concerned officials on central and synodical levels have given full support to the self-study, shown keen interest in the findings, authorized publication of findings and recommendations in church periodicals, and given other indications of support. Central church structural changes have also been endorsed by the IELC convention even though no such recommendation had been made by the self-study committee.

8. Evangelical Lutheran Church in Madhya-Pradesh - India - Handbook pp. 7/1-2
Self-study in MPELC is in the initial stage and was started under a committee appointed by the Synodical Council. Questionnaires on every aspect of church life have been framed and finalized and are being mailed to concerned people including selected laity. Mr. T.M. David reported that replies will be interpreted by a committee of experts, which may, if necessary, have recourse to interviews which representative members. The difficulties, if any, shall dealt with by holding seminars and discussions, for which release of funds asked for is necessary. Self-study will then be continued with momentum in the forthcoming year.

Findings and Recommendations of the Asian Churches Pre-Consultation

On October 8 and 9, the representatives of the churches with the help of the consultants discussed and evaluated the churches' self-studies in intensive small group and plenary sessions. Observations resulting from evaluation of progress reports of church self-studies were the following:

APPENDIX 3 METHODOLOGICAL SCHEME USED TO ANALYZE THE MORE ADVANCED SELF-STUDIES REPRESENTED

	HONG KONG	H K B P	H K I	G E L C	I E L C	YOUR OWN CHURCH
Exploration, Problem description	financial need	Church and traditional society (what is the relationship?)	decline of discipleship (commitment) after opening up from isolation - temptation to catch up with neighbor churches	40 years of struggle between tribal communities	rapid change (from mission to church), secularization, loss of authority.	
Purpose	become self-reliant	to determine the orientation: gospel or culture (to become church for others	to regain self-reliance (discipleship)	to become the church as a meaningful fellowship, making use of all resources rather than wasting them in struggle	enable church to be more courageous and effective through discovery and use of resources.	
Hypothesis	education and motivation produces desired result	understand gospel=fulfill "salt" function (what kind of participation; includes financial, ecumenical outreach), equipping church workers	building up awareness among core church workers and educators	reorganization of structure leads to efficiency and community.	creating general awareness, coupled with ministry to needs, will help to cope with change	
Data Type	reports, financial statements, church bulletins, opinions on motivation	historical facts, church decisions opinions (3 x 3 feedback)	reflection and opinions, in findings of previous self-studies	constitution, proceedings of church councils, church property reports opinions.	historical (personal information, Occupational attitudes, opinions on church structure. Later: feedback.	
Procedure	anonymous questionnaire, self-administration, multiple choice, computer program.	questionnaires (poll system, open, multiple choice), drawing symbols/map chronology, case studies (40/12)	group (of 7 core persons), reflections ongoing (6 months)	questionnaire incomplete	questionnaires in sample of congregations; interview with questionnaires (different) of members, pastors, heads of household (absentees, too), opinion gathering at conventions, women, youth, pastor.	
Analysis	statistical, motivational analysis	"class" analysis, race/ethnic analysis, (anthrop-socio-) statistical procedures, historical interpretation, stratification functional role)	classification, comparative behavior) in church giving		statistical, class analysis, institutional, functional/ role, pattern and trend analysis of individual congregations and the	
Methods and Patterns of Interpretation	lack of information	evaluation through outside group, church-society distance, institutionalization, participation, relation of tradition and modernization	conscientization process checked by theological reflection (leading to action).		self-interpretation of participants after feedback; facilitator interprets overall trends - dialogically; secularization, openness for change, church and society	
Action	communication of results	communication of results; consultation			(alternative: experiments in forms of ministry and structure models)	

I. Difficulties in methodology:

The following questions and difficulties were noted:

1. How to assure competence of the study/research team
   a) as to qualifications in the social sciences; and
   b) as to their relationship or involvement in central church structures?

2. How to overcome the problem of subjectivity in a research process?

3. How to assess the impact of social forces in interpreting data?

4. How to overcome the obstacles to honest findings resulting from suspicion of the study team's methods and motives:
   a) suspicion of people on grassroots level; and
   b) suspicion of/or opposition by central church structures?

5. How to establish a priority in setting up the questions to be investigated? Priority often shows itself in the methodology of the study and in action resulting from the study.

6. What are the factors to be evaluated in establishing the question of identity? Are they only theological? Or also in relation to the socio-cultural mulieu (contextual), historical and/or psychological, political, etc.?

7. Can or should the ultimate outcome be predicted or envisaged (closed) or must true study allow for various foreseen or unforseen alternative results (open)?

8. What is authoritative in a responsible study of identity: structure, history, the gospel and/or something else?

9. How to be close/distant enough to the local socio-cultural milieu to be true to the gospel?

10. Should the church favour more or less pluralization in church and society? (These are questions of values-normative)

11. How to avoid confusing the theological grounds for a study and the theological interpretations of the findings?

12. How to bridge the gap between plan and commitment to action?

13. How to broaden the concern of a few people to the total membership?

14. How to test the opinion or hypotheses of experts on a broad level? The need to strive for intellectual + emotional + administrative commitment.

15. How to overcome problems of analysis in cultures which tend to "synchronize and absorb all elements"?

16. How to get beyond the merely academic interest in research and move into concrete commitment toward responsible self-reliance for mission?

II. Needs

The findings of the self-studies and the processes of these studies thus far have led to the discovery of the following possible needs:

1. Need for reconsideration of what constitutes "ministry".

2. Need for groups in the earlier stages of investigation to give special attention to the following factors:
   a) How to build up a hypothesis?
   b) How to control the data and check on it?
   c) How to focus the study as to (a) purpose of the study and (b) particular issues)
   d) How to deal with the question of identity itself?

3. In the self-studies problems relating to leadership have been expressed frequently. Therefore there is a need for all self-studies to give attention to this. (Problems indicated: crises, struggle, ligitation, lack of ecumenical cooperation, lack of communication from leaders to all levels of the church, etc.).

III. Recommendations to the International Consultation/LWF Department of Studies

The participants in the consultation felt that the following recommendations require consideration and appropriate action in order to help the churches in Asia (and possibly other continents) in the continuation and completion of their self-studies.

1. To encourage the sharing of reports and self-study "models" and, where applicable, the results of experiments.

2. To encourage total inolvement of each church in the studies, i.e. grassroots level membership and central structures.

3. To reiterate the need for self-reliance and interdependence as goals of the self-study process.

4. To continue the self-study programme beyond the 1977 Assembly. This is a strong recommendation to the new Commission on Church Cooperation and to the Department of Studies.

5. To express gratitude to the Department of Church Cooperation, the Department of Studies, Dr. Duchrow, and Bishop Fisher for aid, counsel and encouragement to the churches in the self-study program.

6. To express heartfelt thanks to the Evangelical Lutheran Church of Tanzania and to Mr. Tibaijuka for all the hospitality, convenient facilities, and cordial welcome given to the participants of the consultation.

7. To ask Bishop Fisher as consultant to write to participating church presidents periodically, sending them reports of progress of the self-study, and at this time to express appreciation for the encouragement they have given to the self-study program.

8. To ask Bishop Fisher to prepare and circulate to all participants in the project a directory of names and addresses of self-study project directors. This will enable exchange of experiences, reports, types of instruments used, etc.

9. To encourage all churches in Asia to strengthen the ties with one another, thereby helping to clarify issues of identity and resources to enable mutual help.

10. What of the future? (1) We should continue the self-studies now underway; (2) continue to seek key leaders in the field and develop them as resource people; (3) continue with the idea of training and teaching both within the local churches and on a broader scale; (4) continue the Newsletter to build up interest and promote self-studies; (5) continue the concern of communications between the Lutheran Churches in areas and regions, and an international exchange through Lutherans and non-Lutheran organizations, i.e. Christian Conference of Asia, WCC, and other denominations and theological colleges for training in values.

11. To encourage the program of exchange of personnel and to ask the LWF to continue its assistance to this program with special emphasis now on those involved in conducting self-studies so that they can be invited to other churches.

12. To recommend to the LWF to study the possibility of an Asian consultant for self-studies to be appointed on a full-time basis. The increased volume of work, the potential of such an appointment, and the increased need for consultation, visitation, and exchange of experiences - all warrant considerations of this recommendation. In this question it is furthermore recommended that the question of whether or not such a consultant should be an Asian also be considered and a clear job description be prepared.